190. a. 8.

IMPRIMATUR,

July 8.
1685.

C. Alſton, R. P. D.
Hen. Epiſc. *Lond.* à
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Croft (Herbert) K 17 M6

SOME ANIMADVERSIONS Upon a BOOK Intituled THE THEORY OF THE EARTH.

BY THE

Right Reverend FATHER in GOD,

HERBERT

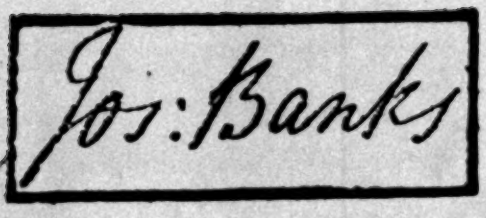
Lord Bishop of HEREFORD.

JOB xi. 12.

Vain man would be wise, tho man be born like a wild asses colt.

LONDON:

Printed for *Charles Harper* at the Flower-deluce over against S. *Dunstan's* Church in *Fleetstreet*. 1685.


Jos: Banks

THE PREFACE.

MANY years ago I chanced to be in a *Stationer's-ſhop*, where lay a Pamphlet with a Picture in the Front, repreſenting the Moon on one hand in the top, and below on the other hand a Chariot with a Gentleman ſeated in it, and three pair of flying Gaunces (ſo he called them, that is,

Geese) fastened to this Chariot, and taking their straight course up towards the Moon, whither this Gentleman was hastening: how he finished his course and what became of him, I staid not to look. There is a Gentleman of late come into the World, which I have not seen, but by many circumstances conclude it to be the same man: and to assure you that he hath been there, he tells you of a Deluge and wonderful Fraction that hath been in that World, much like the same which he hath represented unto us

of

of our World; with ſeveral other ſuch rare Mooniſh Inventions, ſet forth unto us in a Book called, *The Theory of the Earth*: which he daily contemplated during his remain there, being frequently wheeled round about it. And by ſuch violent circumferences daily made, his head became ſo giddy, as he is not well recovered thereof ſince his return from thence. But I fear this Gentlemans diſpleaſure, otherwiſe I would tell you more of him: For I remember towards the end of his

"Book he desires that if any
"man undertook to answer it,
"he should forbear extrava-
"gant excursions, and stick
"close and seriously to the
"business. I may ask him
then why he would trouble
the World with more ex-
travagant fancies in his Book,
and talk to us Christians of
a certain Chaos and Fluid
Mass, and several Particles
moving therein; and how
from thence an Earth was
framed in a perfect Spheri-
cal Form, with a Sea con-
tained in the bowels of it;
and how that this Earth was

so

ſo fertile, as to produce all the ſeveral Animals in the World; not only Worms, Snails, Snakes and Adders; but Horſes, Bears and Lions, Ravens, Swans and Eagles, all grew out of this fat and fertile Maſs. And here you might have ſeen their heads firſt peeping out of the Earth, and then their bodies, legs tails and all, thus frisking forth and taking their carreer. And ſo Fowls coming forth by degrees, at laſt to grow compleat, take wing and fly abroad in the Air. And then he tells us how this whole

frame

frame of Earth, like a great Pitcher, heated ſixteen hundred years together by the Sun, at length the Water in its bowels ſent forth ſuch violent fumes and vapours, as burſt the whole frame of it to pieces, and ſo boiling up overflowed all the Earth, with the ſeveral Creatures in it. May I not now conclude for certain that this man hath been in the Moon, where his head hath been intoxicated with circulating the Earth, and is now come down to us with theſe rare Inventions; which he very

gravely

gravely calls *Philoſophical Speculations*, and Rational Deductions, whereby he hath framed this admirable Theory, which he hath pulbiſhed as a new light come into the World to enlighten the underſtandings of all men. This is juſt as *Seneca* ſaith, *Sobrie inſanire, & per gravitatem furere*, a grave and ſober madneſs.

And theſe his wild Inventions he would have paſs in the World, as I ſaid, for Philoſophical Truths, and ſays, If a Prince ſhould complain of the poorneſs of his Exche-

'Exchequer, and the ſcarcity
'of money in his Kingdom,
'would he be angry with his
'Merchants if they brought
'him home a Cargo of good
'Bullion, or a Maſs of Gold
'out of a forein Country;
'and give this reaſon for it,
'he would have no new Sil-
'ver, neither ſhould any be
'current in his Dominions,
'but what had his own
'ſtamp and image upon it?
'So we complaining of the
'great ignorance of man-
'kind, ſhould be no leſs fan-
'taſtical if we ſhould refuſe
'any new Hypotheſis or
'Theory

Theory propoſed unto us. To this I Anſwer, firſt, That ſetting aſide the Divine Truths, which we have by Revelation from God, in all other matters we complain of our want of knowledg, becauſe we cannot acquire in this Life the ſure knowledg of any thing with all our contemplation, ſtudy and enquiry; and the more we ſtudy, the more we come to know our own ignorance, as that Wiſe man ſaid, *Hoc unum ſcio, me nihil ſcire.* I know this one thing that I know nothing. And

therefore

therefore the Preacher ſaith, *Eccleſ.* 1. 18. *He that increaſeth knowledg, increaſeth ſorrow,* to find himſelf ſo ignorant notwithſtanding all his ſtudy and endeavours for the gaining thereof. Secondly, I Anſwer, That I believe no King would be ſo fooliſh as to ſuffer that little Gold he had in his Kingdom to be tranſported out and exchanged for a great deal of braſs or leather Coin: So we will be very wary how we ſuffer our ſelves to be deluded and cheated of our Scripture-Truths, and receive this mans

fabu-

fabulous Inventions. And I pray you obſerve in his Diſcourſe the Method he uſes: In one Chapter he confidently ſayes, ſuch a thing is an old groſs Errour, or that in this the Antients were much miſtaken, but proves neither; and ſometimes cites a Scripture nothing to his purpoſe: And then in ſome following Chapter tells you with all confidence he has proved that in a former Chapter; and thus goes on deducing one Errour from another.

Yet this rare Man, notwithſtanding all his confidence,

dence, ſeems ſomewhat to doubt whether this his Theory would have a current paſſage in the World; and therefore to take men off from any Oppoſition to it, in his Preface doth brow-beat them, calling them Narrow-ſpirited Men, that do not approve his wide, wild, and extravagant fancies. Some he calls giddy and haſty Spirits, becauſe they will not ſpend time to conſider and weigh his light and trivial Inventions. Some he calls ſuch dull-ſpirited Men that they would not receive his Theory, tho

an

an Angel from Heaven had delivered it unto them. And I confeſs my ſelf one of thoſe dull Souls which ſhould have rejected it, tho an Angel from Heaven had brought it; and S. *Paul* to the *Galatians* would have been my ſufficient Warrant, it being ſo contrary to Scripture in ſeveral parts. He tells us alſo of ſome that think themſelves witty in calling his Book a Philoſophick Romance: I wonder much he ſhould be diſpleaſed at this Title; for certainly it is the moſt honorable Title that could be affix-

ed to it. And there is great reaſon to ſuſpect that this Gentleman fearing ſome meaner and more reproachful Title might be given it, to prevent the worſt, found out this himſelf: for how could any man elſe, who had not ſeen his Book, give ſo proper a Title unto it? ſuppoſing that before it was publiſhed with this Preface, he had not imparted it to any, but ſome private Friend. And if he would take my poor judgment in this matter, I conceive he had done far better if he had publiſhed

ed it under the Title of a Romance only: for ſeveral Perſons would then have read it as a pretty invention to paſs away their idle time, and perchance have taken much delight in it; and I might have done the ſame my ſelf. But in reading his Book, as ſoon as I found him to put a ſerious countenance on the buſineſs, and that he would have us receive his vain Fopperies as Real, Rational and Philoſophical Truths, I began to Stomach at them; and farther, when I found he had put the ſtamp and

face of Scripture Truth upon ſuch vain fancies, I more and more deteſted them, juſt as if I had ſeen a Camel or ſome ſuch foreign Beaſt with a Mans Head and Face placed upon his Neck, which I look'd upon as a hideous Monſter, and abhorred it: whereas if the Camel had had his own proper Head, I ſhould have look'd upon it a while as a Novelty with pleaſure, conſidering the rare and extraordinary ſhape thereof. This I confeſs hath much exaſperated my mind againſt his Theory, ſeeing

ſeeing him ſo ſtrangely abuſe and force the ſacred Scriptures from their natural ſenſe to make them carry ſome colour for his Fopperies.

Yet I muſt acknowledge there are ſome very ſerious and ſolid diſcourſes in it here and there, where he hath a good ground for them: And he ſeems to be a Man of very good natural parts, and to have ſtudied and read very much. So that conſidering all, he hath put me to a great ſtand, what to make of him; and hath given me cauſe to ſuſpect that he hath

ſome very ill Principles, contrary to the Religion we profeſs, and hath cloaked them under his Theory, to ſee how the World will firſt paſs this; and if well, then to venture at ſomething beyond it. For it is impoſſible that a Man of his Parts and Reading ſhould ſo miſtake and miſinterpret thoſe places of Scripture which he brings to maintain his Theory. And I think he gives me ſufficient ground to affirm, that either his Brain is crackt with over-love of his own Invention, or his Heart

is

is rotten with ſome evil deſign: For I have heard of certain Men whoſe Brains have been diſturbed with ſome one particular thing, tho in all other matters very ſober and Rational. 'Tis plain this Man hath taken a wonderful deal of pains for ſome years at leaſt, in peruſing ſeveral Authors to find out what was in them to countenance his Theory, which he ſo much adores in his Heart: And that it might carry ſome colour of Religion alſo, pretends to believe the Scriptures; and ſo

applies ſeveral parts of it to his Theory, which have not the leaſt ground for it. Or elſe blinded and in ſome meaſure diſtracted with the Love of his own Invention, fancies he ſees in them much more than really there is, as Children frighted with Hobgoblings, fancy they ſee upon a Wall Figures of Devils with Horns, and Feet, and the like. So Love, which is ſaid to be ſtronger than any other Paſſions, may have the like effect, and make him ſee that in Scripture, which no Man elſe

elſe can perceive. Sometimes he ſavours much of the Heathen Humour: For you may obſerve he is very much taken, and enlarges himſelf with great Delight, when he ſpeaks of their Golden Age, Elyſium Fields, the Gardens of *Heſperides*, the Youth of *Greece* ſailing with *Jaſon* to gain the Golden Fleece, their fabulous Fiction of a Chaos and all things produced by that. Otherwhiles he ſeems to be a kind of Deiſt, acknowledging God as the ſupream Origin of all: But after his firſt Creation, he

he takes all out of his hands, and would have Nature only to act by a constant course in all things conteined in this sublunary World. And what he understands by this Nature, is hard to say: For tho Page 289. he seems to give a tolerable Definition of it; yet I pray you observe him Page 183. where he speaks of the several Animals in the World, and saith, *It is below the Dignity of the Superiour Agent to act in their production*; and would have this to be the business of Nature; as if this Nature were some distinct

distinct perſon ſubſiſting and acting by it ſelf, and could do any thing of it ſelf, without the concurrence of the Supream Agent: For if the Supream Agent doth concur, then it is not below his Dignity to Act in their production. But the Scripture ſaith *A ſparrow doth not fall from the houſe top without our heavenly father*; and ſo doubtleſs a Sparrow cannot ariſe from an Egg without our Heavenly Father particularly acting therein. This favours very much of the Epicurean Opinion, who thought it below

below the Dignity of the Godhead to trouble itſelf with the minute Affairs of this lower world. But Believers know it is no trouble at all to God to act in infinite things, more than in one: Leſs trouble than it is to the Sun to ſhine upon every Graſs in the Fields, and every Sand of the Sea. And therefore whatever this Man is, whether a half or a whole and true Believer: Yet he does ſo much magnifie Nature and her Actings in all this material World, as he gives juſt cauſe of ſuſpicion

picion that he hath made her a kind of joynt Deeſs with God in the Affairs thereof; Juſt as the Papiſts have made the Bleſſed Virgin to have a joynt Power with Chriſt in conferring Graces upon Men; and ſo by degrees Men are come to that paſs as to make Ten Prayers unto her, for one they make unto God. Yet if you ask the Papiſts whether the Bleſſed Virgin be a Goddeſs or a Creature, they will anſwer, a Creature, but in their Actings make her a Goddeſs. And ſo this Man gives a tolerable Defi-

nition

nition of Nature, but talks ſo much of her Actings, that God is very near juſtled out of all.

And now who can chuſe but admire to find not only ſhallow and giddy Perſons, but many ſerious knowing Men (as I am very credibly informed) who have the free uſe of the Scripture, which teaches them ſo plainly the Creation and Deluge of the World; yet receive and commend this Man's vain Inventions ſo contrary unto them; which I hope to make evidently appear. And I cannot

not attribute this to any thing elſe, but to their being ſo intent on their worldly Affairs or Pleaſures, that they look very little at all into the Scriptures; much leſs remember what is their contained. It is a ſad and lamentable condition of our depraved Nature, that we are ſo apt to embrace any Errour more than Truth; and that like Children, we are ſo toſſed to and fro with any wind of Doctrine, and catch at Novelties ever ſo erroneous. And I know not what can be propoſed more erroneous

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and

and contrary to the Scripture Truth, which we ſhould be ſo zealous to retain, and not ſuffer our ſelves to be delighted with any thing contrary to it. For, as S. *Paul* ſaith to the Theſſalonians, *If we like not to retain the truth, God ſhall give us up to ſtrong deluſions, that we ſhould believe a lye.* And truly we well deſerve to be given up to any Deluſions, ſeeing we are ſo little concerned in all matters of Religion; whether Papiſt or Atheiſt, Turk or Jew, we are very indifferent in all. And certainly this Man hath

not

not a little gratified both Papiſts and Atheiſts; the Papiſts by his ſtrange and forced Interpretations of Scripture, making it (as they Blaſphemouſly call it) a Noſe of Wax, to be ſhaped and fitted not only to their vain Superſtitions, but even to this Mans ridiculous Inventions: The Atheiſts, by making the Word of God, whereon the truth of our Salvation depends, ſo uncertain and queſtionable, that no Man can find any aſſurance to depend upon, ſeeing the firſt Principles of it ſo va-

riouſly interpreted by this Man; and from thoſe Principles a Fabrick raiſed of a New World ſo different from that which all Believers from the beginning to this day have aſſerted.

Wherefore I ſhall now addreſs my ſelf unto the learned Men of the Univerſities; and deſire to know what Lethargy hath poſſeſſed them all, that not one of them appears in Writing to confute the Fables of this Man: For I have diligently enquired and cannot hear of any one yet come forth in Print. If they

they anſwer me that they are ſo vain and extravagant in themſelves, that they need no other Confutation; I conſent unto them that it is true. But if they prevail ſo far in the World, as to get Reception and Applauſe, the next ſtep may be, for ought I know, to be approved and believed. This hath engaged me, tho now in the Eighty Second Year of my Age, to put ſome ſtop to this Current, and to awaken ſome younger, abler and fitter Perſon to undertake this Man, and encounter him in

every point; which I am not able to perform, my Memory being much decayed, my ſight alſo being gone, one Eye quite, the other very dim, ſo that I can neither write my ſelf, nor eaſily read the writing of another. Yet I was reſolved to ſhew my endeavour by this ſhort Eſſay, hoping it may raiſe the Spirit of ſome younger, as I ſaid, and learned Perſon to ſet upon this buſineſs.

And laſtly, I ſhall addreſs my ſelf unto the Governours of our Church, who ſit at the Helm, humbly and earneſtly

ly beſeeching them to have a watchful Eye, at leaſt, over this Perſon what he ſets forth (if they think it not fit to queſtion him for what he hath publiſhed already) for in this Book he ſufficiently declares his intention of Publiſhing another part of ſuch like diſcourſe as this. And you ſee by this how he wreſts and forces the Scripture from its own ſenſe unto his purpoſe, beyond the Manicheans or Marcionites; and how boldly he ſets himſelf to maintain a new Hypotheſis ſo contrary to all the

World that were before him, Heathens, Jews or Christians. And truly it may be well doubted, whether he hath any great reverence or value for the Scriptures, tho he makes use of them to gain some credit, or at least, toleration for his vain Inventions. For I pray you look into him, Page 270. at the lower end, where speaking of *America* how it was peopled, he there declares his Opinion; "That it is more "probable that when *Adam* "was removed from *America* "into our Continent, some of "his

" his Posterity was left be-
" hind, and in the Deluge
" were saved some other way,
" different from *Noah*, tho
" not mentioned in the Scri-
" pture, and after that en-
" creased and multiplied to
" People that Nation: And
" saith, That tho he believes
" all Mankind proceeded at
" first from *Adam*: Yet he is
" not bound to believe that
" all the People now in the
" whole World proceeded
" from *Noah* and his Gene-
" ration; and that he thinks
" it not a breach of any Ar-
" ticle of Faith not to be-

"lieve it. I would ask this Man whether it be an Article of his Faith to believe the Scriptures: and if it be, I am ſure he is bound to believe that all Mankind now in the whole World proceeded from *Noah*: For it is repeated, *Geneſis* c. 7. four or five times over, that all Mankind, except *Noah* and his Family, were deſtroyed in the Flood: And 'tis impoſſible he ſhould pretend ignorance of this, for he mentions ſeveral paſſages in that Chapter. From hence 'tis plain this Man hath the confidence to ſet himſelf a-

gainſt

gainſt the whole World, and to make good his own vain Fancy, will oppoſe them all, tho they bring Scripture never ſo plain and eaſie to be underſtood. And when he hath thus abuſed and called all Men living Dunces, he concludes his Book, deſiring Peace and Love with them all. Thus I have ſhewed my endeavour, deſiring all my defects herein may be excuſed by my great Age and many Imperfections.

I Think it fit to inform the Reader, That after my first reading of this Mans Theory, I wrote unto Mr. Kettilby, *the Man that Printed it, to enquire what kind of Person the Author was, who it seems informed him of what I had written; and he thereupon writes a Letter himself unto me concerning his Theory: By which I understood how to address a Letter unto him; and so began some correspondency with him in Letters, hoping that I might thereby reclaim him from his Errours; but found him so stiff and pertinacious in them, that I was soon out of all hopes to do any good. And in this our correspondency by Letters, several passages came from him, which are here and there mentioned in the following Discourse; which the Reader may wonder at, finding nothing of them in his Theory.*

The

The following Diſcourſe is divided into Three Sections.

I. *Contains the Expoſition of ſeveral Texts of Scripture mentioned in his Theory.* Page 1.

II. *Contains the Narration of the Deluge.* p. 53.

III. *Contains the Fabrick of his New World.* p. 154.

Sect.

SECTION I.

CONTAINS

The Expoſition of ſeveral Texts of Scripture mentioned in his Theory.

1. I Told you in the Preface that I had not meddled with this mans Theory, unleſs he had given me great offence to ſee the Sacred Scriptures ſo abuſed, as to be made props to ſupport ſuch a rotten tottering building, as his Theory. And therefore I think it fit, before I enter upon the diſcourſe of that, to ſhew you wherein he hath abuſed the Scriptures, by giving you a right interpretation of them; leſt you

ſeeing with what confidence he cites them, may from thence ſuppoſe they bear ſuch a ſenſe as he puts upon them, and ſo inconſiderately paſs over his Theory as a well grounded Truth.

II. He makes uſe of *Moſes* ſometimes, but chiefly St. *Peter*, and tells us often what they ſay in their Philoſophy, as if he did them a great honour in giving them that Title: but truly they may well ſcorn the Title, as too mean for them; for they came not by their knowledg in Divine matters by any ſuch Philoſophical way as from Human Principles, making Inferences and Conſequences after the manner of men (in which way this man much admires himſelf, tho he as often failes therein as others, guided by their own ſhallow and deceitful Reaſon) but by Divine Revelation from God,

God, and Infuſion of his Holy Spirit; and ſpake as that Spirit gave them utterance. And tho *Moſes* was learned in all the Wiſdom of the *Ægyptians*, yet he made little or no uſe of that Wiſdom; nor could ever from thence have found out how the World was at firſt Created: which many great Philoſophers were wholly at a loſs in; and tho they laboured much in it, yet could never attain to a right underſtanding therein, but left to the World their vain and idle opinions as a perpetual teſtimony of their foolery, tho much admired by men for their Wiſdom.

III. I ſhould begin with *Moſes* firſt: but I ſhall be neceſſitated to interpret him as we go on in the Diſcourſe of his Theory,; and therefore paſs him by here, and come to St. *Peter*, whom he ſo often cites as his main ſupport: And after we have done with St. *Peter*,

we ſhall clear ſome other Scriptures which are cited in his Theory. 'Tis the ſecond Epiſtle of St. *Peter* our Theoriſt would make uſe of; and therefore I think it not amiſs to acquaint the Reader, that this ſecond Epiſtle of St. *Peter* was not received in the Church for many years, and that there are ſome Reformed Churches that do not yet allow it as Canonical and Authentick. But this ſecond Epiſtle of St. *Peter* having no material point of Belief, but what is contained in other Scriptures expreſly or circumſtantially, and our Church receiving the ſame, I readily ſubmit unto it; and let our Theoriſt make what advantage he can from thence.

IV. This man tells us that the preſent World is quite of another form and nature than it was before the Flood: then the earth was of a ſmooth perfect

Spherical

Spherical form, a fat and delicious Surface, the Air ſerene and temperate, without ſtorms, tempeſts, or any boiſtrous winds coming from the Regions above, or ariſing from the Sea; for there was no Sea at all in it: all that vaſt Water was included within the Earth, and the Earth in a perfect Sphere round about it: but this Earth was at the great Deluge broken all to pieces, and the Sea riſing up overflowed it, and put it all in that confuſion as now it is, with broken Rocks and Mountains, with deep Valleys and Caverns in many places under it; and pieces of this Earth ſcattered in ſeveral parts of the preſent Sea, cauſing innumerable Iſlands ſmall and great all the World over. The Air alſo now boiſtrous and turbulent with various Heats and Colds; ſo that for one calm and ſerene day, we have ten, if not twenty quite otherwiſe. And for this his Aſſertion

he hath no Scripture at all: but ſomething to colour the buſineſs he would fain ſcrue out of St. *Peter*'s 2 *Ep.* 3. 5. *&c.* where he tells us that S. *Peter* ſets forth an evident oppoſition or diverſity betwixt the old World before the Flood and our preſent World. Now, good Reader, I deſire you to view this Chapter from *v.* 1. to *v.* 9. or 10. and ſee what you can find there to this purpoſe without either his or my Comment upon it: and when you have done, hear what he ſaith of it *pag.* 48; eſpecially of *v.* 5, 6, 7. *viz.* "That this is "ſo pregnant a place to his purpoſe, as "he ſhould do an Injury to Providence, "had he neglected to take notice of "this paſſage; and that the Apoſtles "diſcourſe is ſo plain and eaſie, as eve-"ry one at firſt ſight muſt needs diſco-"ver the meaning of it. Theſe expreſſions of his would make a man expect to find in St. *Peter* his whole Theory

ory and deſcription of his *Antediluvian* Earth ſet forth on the one hand, and the different ſtate of our preſent Earth as plainly ſet forth on the other.

V. The beſt way to have a good underſtanding of any mans Writings, is to conſider the buſineſs that he is upon, and what he deſigns: and then if we meet with any difficulty or obſcurity in his diſcourſe, we may be ſure from his deſign to diſcover the right meaning of them. Let us then conſider what the buſineſs of St. *Peter* is in this ſecond Epiſtle: 'Tis not a Philoſophical Diſcourſe to teach us the nature and conſtitution of the Heavens or the Earth; but to teach wicked men the nature of Sin, and to ſhew them the Judgment and Danger that conſtantly follows it: this is the buſineſs of this Epiſtle, and therefore he brings ſeveral examples of fearful Judgments that be-

ſel wicked men for their obſtinacy in Sin. And his deſign is to bring them to Repentance, and ſo to avoid the grievous Puniſhment that will certainly fall upon them, if they perſiſt. Now let us come to the words of St. *Peter* cited by our Theoriſt, which are theſe, *c.* 3. *v.* 5, *&c.* *For this they are willingly ignorant of, That by the word of God the Heavens were of old, and the Earth ſtanding out of the Water and in the Water; whereby the World that then was, being overflowed with Water, periſhed. But the Heavens and the Earth that are now by the ſame Word are kept in ſtore, reſerved unto Fire againſt the day of Judgment.* This paſſage I have Read full oft, but could never yet ſee at the firſt ſight, nor at the twentieth, any thing relating to his new fancy. And if it were ſo eaſy to diſcover at firſt ſight, what need he ſo enlarge upon it for four whole pages together, turning and wreſting

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the words with many ambages to bring them about to his bent? I ſhall now in few words lay down the meaning of St. *Peter*. It is an Anſwer, as he truly ſaith, to certain Scoffers, who made a mock at the Apoſtles threatening the coming of our Saviour to Judgment with fiery indignation at the end of the World, and ſaying, *Where is the promiſe of his coming? for ſince the Fathers fell aſleep, all things continue as they were from the beginning of the Creation.* To this St. *Peter* anſwers *That they were willingly ignorant of this, That by the Word of God the Heavens were of old, and the Earth ſtanding out of the Water and in the Water; whereby the World that then was, being overflowed with Water, periſhed.* They are willingly ignorant, or wilfully ignorant, how that God by his Word made the Heavens of old, and the Earth ſtanding out of the Water and in the Water; whereby the Animate

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mate World, that is, all Men and other living Creatures of the Earth, being overflowed, perifhed. They willingly forget this Judgment of God executed upon the old World, and therefore will not believe *That the Heavens and the Earth which are now, by the ſame word are kept in ſtore, reſerved unto fire againſt the day of Judgment and perdition of ungodly Men.* But this they may be ſure of, that as by the Word of God they were warned then of the Deluge, which came upon ungodly Men: So now we give you warning that by the ſame Word of God this World at our Saviours coming ſhall be deſtroyed by Fire; not only the Earth, but the Heavens alſo ſhall melt with fervent Heat. This is the plain and full meaning of St. *Peter*'s words, and this indeed is obvious to any underſtanding Perſon at firſt ſight. And this is St. *Peter*'s buſineſs here, to ſet forth Gods

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Judgments upon Sin, and not the diverſity of the old Heavens or Earth from the preſent: for here is nothing mentioning any ſuch diverſity or oppoſition in the former Earth to the preſent Earth, no more than in the former Heavens to the preſent Heavens: where he would have a perfect Antitheſis forſooth, and a direct oppoſition between the former Heavens and Earth, and the preſent Heavens and Earth. Now let us hear St. *Peter*'s words in the Original *Greek*. Λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας, ὅτι οὐρανοὶ ἦσαν ἔκπαλαι καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα, τῷ τοῦ Θεοῦ λόγῳ. Δι' ὧν ὁ τότε κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο. Οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτοῦ λόγῳ τεθησαυρισμένοι εἰσὶ, πυρὶ τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων. They are willingly, or wilfully, ignorant that the Heavens were, that is, Created, of old, and the Earth ſituated out of the Water and by the Water: but the preſent Heavens and Earth by the

the ſame Word are kept in ſtore againſt the day of Judgment. He doth not ſay here, Οἱ ἔκπαλαι οὐρανοὶ ἦσαν, and Οἱ ὃ νῦν οὐρανοὶ εἰσὶ; This might be an Antitheſis: but ἔκπαλαι follows ἦσαν and ſo it is ἦσαν ἔκπαλαι τῷ τοῦ Θεοῦ λόγῳ. The Heavens were Created of old by the word of God. And ſo ſure were the preſent Heavens. And for the Earth, he ſaith it was ſituated out of the Water and by the Water. He doth not ſay the Heavens and the Earth were both ſo ſituated, but συνεστῶσα a participle of the Feminine Gender and Singular number agreeing with γῆ the Earth: whereas had he meant the Heavens alſo were ſo ſituated, he ſhould have uſed another Gender and the Plural number: ſo that this ſituation belongs only to the Earth. Then follows, *But the preſent Heavens and Earth are by the ſame Word kept in ſtore, reſerved unto Fire.* What oppoſition is here? The Heavens and

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the Earth were Created of old by God; But the preſent Heavens and Earth are by God reſerved unto Fire. Here is no diverſity or oppoſition expreſt betwixt the old Heavens and Earth, and the new Heavens and Earth; but only the diverſity or oppoſition between the two Judgments: the one was only of the Earth by Water, and the other is to be of both Heavens and Earth by Fire. Not one word here of a diſpoſition in the old Heavens to Water, and the preſent Heavens to Fire; nor any diſpoſition in the Earth to the one of old, or to the other now: but that the former Earth was ſituated out of and by Water, and is now reſerved unto Fire. Let our Theoriſt, if he can, ſhew me how the Heavens, or how the Earth is now diſpoſed for Fire: I ſee not a word in St. *Peter* ſignifying any ſuch thing, tho he with his wonted confidence doth affirm it,

pag.

pag. 233, and ſay " that St. *Peter* doth " formally and expreſly tells us that the " old Heavens or the *Antediluvian* Hea- " vens had a different conſtitution from " ours; and particularly that they were " compoſed or conſtituted of Water; " and in the margin ſets down 2 *Epiſt. Pet.* 3. 5. Now to ſay that a thing is formally and expreſly told us, ſure you will expect to find that thing in the ſame formal or very words. I pray you now look back upon the very words and ſee if you can find any ſuch thing there. Are there any ſuch particular words there as he affirms, that the Heavens of old were compoſed or conſtituted of Water? Nor of the Earth is it ſaid that it was compoſed of Water, but that it was συνεστῶσα, which ſignifies as well, and as uſually ſituated or ſettled, and ἐξ is often taken for ἔξω out of: And ſo the ſenſe runs thus, The Earth placed out

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of the Water and by or in the Water, which cannot relate to the Heavens; for then the participle συνεστῶσα ſhould, as I ſaid, have been in the Plural number. Nor can it be truly ſaid that the Heavens are ſituated out of the Water and by the Water, whatever may be ſaid of the Firmament. But he doth not uſe the word Firmament here, but Οἱ ἀρχαιοὶ οὐρανοὶ ἦσαν ἔκπαλαι τῷ τοῦ Θεοῦ λόγῳ. The Heavens which were of old Created by God, in the Plural number, all the Heavens, the higheſt as well as the loweſt.

VI. S. *Peter* having thus expreſs'd the diverſity of the Judgments, he goes on and infers from the former Judgment, that as they found by experience That the word of God threatening them with a Deluge came really to paſs and all periſhed: So the word of God now threatening them with a Conflagration, will

will assuredly consume them. This seventh Verse is a consequence inferred from the first and sixth Verses, which were the Antecedent: and the fifth Verse is so far from being Superfluous or Redundant, as our Theorist would have it, that from thence the Apostle takes the Rise of his Argument, and begins, *That by the word of God the Heavens were of old, and the Earth standing out of the Water and in the Water. Whereby* (that is, by which Waters) *the World* (of the ungodly) *that then was, being overflowed with Water, perished.* The Earth standing out of the Water and by the Water, those Waters commanded by the word of God overflowed the Earth with the ungodly. The Waters which were before miraculously restrained by the Word of God, beingnow let loose by the same Word overflowed the world,and would do so again,were they not restrain'd: for there

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the ſame diſpoſition, or rather ſituation of the Earth now, as was of old; but the Word, Will, or Promiſe of God is now otherwiſe than it was of old. Whereof I ſhall ſpeak more by and by. The word of God goes along in all this Diſcourſe, and is ſet forth as the only cauſe of the Deluge of old, and the Conflagration to come. Which follows in the ſeventh *verſe*, *But the Heavens and the Earth which are now, by the ſame Word are kept in ſtore* (by no diſpoſition, nor any natural cauſe preparing them for it) *reſerved unto Fire againſt the day of Judgment and perdition of ungodly Men.* For their ſakes this Judgment is to be then brought upon the Heavens as well as the Earth; And ſo there will be a total end of this World: and then will follow, as it is *v.* 13. (according to Gods promiſe) new Heavens and a new Earth; whether literally or

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figuratively this Epiſtle doth not declare. Let this Theoriſt with his ſtrange Confidence declare what he pleaſes, I am ready to declare my Ignorance herein. But theſe Scoffers, as they were willingly ignorant and forgetful how the Deluge came upon the Old World : So now they are willingly heedleſs and will not believe that this Conflagration will aſſuredly deſtroy them. No man can diſcover more from theſe words of St. *Peter*, unleſs his head be ſo filled with this mans Theory, that neither ſleeping nor waking he thinks of any thing elſe.

VII. I ſaid a little before that in the Flood, The Animate World was deſtroyed: But our Theoriſt will needs have it that the Natural World, as he calls it (that is, the Body and Frame of the Earth) was alſo deſtroyed by this

this Flood: And for the ground of this his assertion, he desires us to take notice that St. *Peter* in the former Chapter, speaking of the Flood, saith, that it was brought upon the World of the ungodly; but does not mention the ungodly here. I pray you what need was there to mention it here, having in the former Chapter declared particularly what he meant by the World, the World of the ungodly destroyed by the Flood. And so here he saith Ὁ τότε Κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο, in the Singular number, the World perished; not the Heavens and the Earth perished in the Plural number: But after he had mentioned the Heavens and the Earth, had he meant their perishing, there had been no need at all to add Κόσμος, but should have said, they perished. It had been very superfluous or redundant to repeat the same again which he expresst immedi-

ately before by οὐρανοὶ & γῆ: and therefore the Apoſtle muſt needs mean ſomewhat more by Κόσμος, the World of the ungodly; and moreover adds Ὁ τότε Κόσμος, the World of the ungodly that then was in being, or then lived, that World periſhed. And farther, to ſhew you that he here meant the World of the ungodly, he ends the following verſe εἰς ἡμέραν κρίσεως & ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων. The World which periſhed in the former verſe, in the next verſe is reſerved unto judgment and perdition of ungodly men. ἀπώλετο and ἀπωλείας.

VIII. But if there were any doubt, the buſineſs would be cleared by looking into *Gen.* 6. 5. where *Moſes* tells us, *God ſaw that the wickedneſs of man was great in the Earth, and that every imagination of the thoughts of his Heart was only evil continually.* v. 7. *And the Lord ſaid*

ſaid I will deſtroy man, whom I have created, from the face of the earth, both man and beaſt and the creeping things, and the fowls of the air. Here God plainly declares what he will deſtroy, *viz.* Man and Beaſt: not a word mentioning the Earth, or Frame of it, to be deſtroyed. And therefore we may well conclude, that the addition of the Earth it ſelf, is this mans invention only, no intention of Gods. And again *v.* 17. *And behold, I, even I, do bring a flood of waters upon the earth to deſtroy all fleſh, wherein is the breath of life, from under heaven; and every thing that is in the earth ſhall die.* Here likewiſe is no mention of deſtroying the Earth, or Frame of it; but all Fleſh ſhall Die: nor is any thing elſe mentioned in the Chapter following, where he plainly deſcribes the Flood, and what was deſtroyed by it. Wherefore we may well conclude that St.

Peter intended no more than the World of the ungodly, which he himſelf mentioned in the ſecond Chapter upon the ſame Subject, and repeats the ſame in the third Chapter.

IX. But he objects, That the ground that theſe Scoffers went upon was taken from the Natural World, its conſtancy and permanency in the ſame ſtate from the beginning: therefore if the Apoſtle anſwers *ad idem*, and takes away their Argument, he muſt underſtand and ſhew that the Natural World hath periſhed and been changed. The firſt part of his Argument I grant is true, That the ground theſe Scoffers went upon was taken from the Natural World, its conſtancy and permanency in the ſame ſtate from the beginning: yet I deny the ſecond part, That if the Apoſtle anſwers *ad idem*, and takes away their Argument, he muſt under-

underſtand and ſhew that the Natural World hath periſhed and been changed. For I ſhall take away their Argument without any change in the former World, and Anſwer more *ad idem* than he doth. For notwithſtanding all things continued as they did; yet by the Word of God a Flood came upon the old World: And ſo, tho all things continue now as they did from the beginning, a Fiery deſtruction ſhall come upon them. For, as I ſaid, in all this Argument of the Apoſtle, The Word of God is declared to be the Cauſe of all. By the Word of God the Heavens and the Earth were of old. By the Word of God a Deluge came upon the World of the ungodly. And ſo, by the Word of God a Fiery deſtruction ſhall come upon them, notwithſtanding the Heavens and the Earth and all things continue as they

did. This was the Scoffers Argument, and S. *Peter* thus confutes it.

X. Secondly, our Theoriſt argues that theſe Scoffers could not be ignorant of the Deluge; and therefore it was the change in the old World that they were ignorant of. This man will not attend to what St. *Peter* ſaith, when it does not ſerve his turn, no more than thoſe Scoffers did attend unto the old Teſtament: for St. *Peter* tells them, that tho they had the old Teſtament read frequently unto them, yet they were willingly ignorant, that is, wilfully, and would not attend unto it. But ſuch a change, as this man would have in the old World, they were wholly (not wilfully) ignorant of, and could not underſtand from *Moſes* any ſuch change; for *Moſes* hath not a word of it. And therefore this is a plain Argument that there

there was no change at all in the old World, But they were willingly ignorant of that which they might have plainly learnt from *Moſes*, both the Creation and the Deluge.

XI. Thirdly, he ſaith St. *Peter* takes his Argument from the Conflagration, which was a real deſtruction of the World; and from thence muſt infer the deſtruction of the old World. I ſay St. *Peter* doth not take his Argument from the deſtruction of the Heavens and Earth by the Conflagration; for then the Heavens muſt have been deſtroyed in the old World, as well as the Earth: I ſay the Heavens; not the Firmament or the Air altered, but the whole Heavens all quite conſumed by Fire. But St. *Peter* takes his Argument all along from the Word of God, as I ſaid before, That as by the Word of God the Deluge came unexpected;

expected; ſo by the ſame Word the Conflagration ſhall come unexpected.

XII. His fourth Argument is the redundancy of the Apoſtles diſcourſe making the fifth verſe wholly ſuperfluous. But there is no redundancy in it, if you take the Argument, as I lay it, from Gods Word. And that he ſaith, I make the Apoſtle Tautological, if he mean in this Chapter the World of the ungodly, for he mentioned it in the former Chapter. To this I ſay, that it were more Tautological, if he did uſe the ſame words here: but he doth not expreſs it here at-large, having expreſt it in the former Chapter. And if he did uſe the ſame expreſſion here, as he did in the former Chapter; Have we not very many repetitions of things in Scripture

ture mentioned in a former Chapter, and in the ſame Chapter alſo?

XIII. His fifth Argument is much the ſame with the third, comparing the whole deſtruction of the Heavens and the Earth with the deſtruction of the Heavens and the Earth in the former World. To this I anſwer, as I did there, that if he will needs compare both, then the Heavens as well as the Earth muſt be deſtroyed in the former: for you ſee he ſpeaks in the Plural number (as I ſaid before) the Heavens: not the Firmament or Region of the Air, as our Theoriſt would have it, but the Superior Heavens, that of old at the Creation were made by the Word of God; which certainly are the ſame now, as they were at the beginning, and did not periſh: Neither did S. *Peter* mean this periſhing of the Earth or Air; but

but after he hath named the Heavens and the Earth; he doth not ſay, they periſh'd, but the World, that is, the World of the ungodly mentioned in the former Chapter. Nor can it be properly ſaid that the Earth periſh'd, if it were broken, and the faſhion of it changed, as our Theoriſt would have it. We do not ſay, if a man hath broken his Legs or Arms by a fall, that he periſh'd; but when he dies and all his Body periſhes. Periſhing implies a total deſtruction. But of the World of the ungodly it was properly ſaid, they periſhed, being wholly deſtroyed. And the main buſineſs of St. *Peter* was, to Preach periſhing and deſtruction to theſe Scoffers; and for their ſakes, and ſuch-like Sinners, the Heavens and the Earth ſhall be conſumed together with them.

XIV. I know St. *Auſtin* and ſome others have applied theſe words of St. *Peter* to the periſhing of the Firmament, or Region of the Air (yet very few in compariſon of thoſe that have thought otherwiſe) but I wiſh him to obſerve a Rule that St. *Auſtin* gives of diſtinction between the Scripture and other mens Writings (as well as a Rule he ſhews us) *ut quantalibet ſanctitate, doctrinaq; præpolleant, non ideo verum putem, quia ipſi ita ſenſerint, ſed quia*, &c. *That how holy or learned ſoever Men are, I do not therefore believe it to be true, becauſe they ſay ſo; but as far as they bring Scripture for it, or ſome very probable reaſon.* And I am ſure the words themſelves in Scripture are the Heavens in the Plural, and not the Firmament in the Singular: and therefore we may more ſurely adhere to them, than to the words of ſome few Men: And yet they allow no ſuch per-

periſhing of the Earth or Air, as our Theoriſt would have, but ſome ſmall alteration. It was the World of the ungodly, the Animate World, that wholly periſh'd.

XV. I think it fit to anſwer here an Argument that our Theoriſt ſeems mightily to boaſt of, the Rainbow, which he affirms never appeared in the World till after the Flood; and from thence would prove an alteration in the Airy Region. What tho it do prove an alteration, yet it proves no periſhing, which St. *Peter* affirms of the old World, that it periſh'd. And how doth he prove this alteration? He affirms it, 'tis true, but proves it not by any other Argument, but that God ſet his Bow in the Clouds to aſſure *Noah* of his promiſe that the World ſhould never be deſtroyed by Water again. No doubt a moſt clear proof.

I would fain ask this Theoriſt whether a Man of years being Baptized doth not take the ſign of waſhing in that Sacrament for an aſſurance of his regeneration and forgiveneſs of his Sins, tho perchance he hath been often waſhed before. And thus, tho Rainbows had often appeared before the Flood; yet God might afterwards appoint it for a ſign unto *Noah*, to aſſure him that he would never deſtroy the World again by Water. And ſo you ſee what becomes of this Mans convincing Argument he much boaſts of. But to return to St. *Peter*.

XVI. Having thus expounded his words, and ſhewed (as I humbly conceive) that our Theoriſt hath little, or no ground for his vain fiction, I ſhall be bold to tell him further, that it is very impertinent to talk to the Apoſtles of an Antitheſis and Apodoſis

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Tautologies or Redundancies, and ſuch-like terms of Rhetorick, or Grammar-Rules, fitter for School-boys to learn, than for them, whom our Saviour choſe, as unlearned and poor Fiſher-men, to Preach his Goſpel to the Learned and Wiſe men of this World; and by the Fooliſhneſs of Preaching (as St. *Paul* calls it) that is, by plain and ſimple Preaching, which the World calls Fooliſhneſs, to confound all their Learning and Wiſdom: for the Apoſtles obſerved no ſuch curious method, and exactneſs of diſcourſe; but in their Preaching or Propheſying, out of Zeal, ſpake ſometimes very abruptly and incoherently; ſometimes relating to one matter, ſometimes to another, as the Spirit gave them utterance.

XVII. And now I ſhall prove from theſe very words of St. *Peter* the

the clean contrary to what he affirms, *viz.* His *Antediluvian* Earth without any Sea. For St. *Peter* here in plain words affirms, that the Earth, before the Deluge, ſtood *part out of the water, and part in the water.* Theſe are his plain words, without any ſuch long Comment, as he hath brought upon them. But he objects, that this our Engliſh Tranſlation doth not accord with the original Greek, which doth expreſs it otherwiſe, ſaying, *The earth ſtanding Out of the water and By the water, not In the water.* However theſe words of St. *Peter* expreſs two diſtinct ſituations of the Earth, *Out of the water, and By the water.* Let our Theoriſt tell me what thoſe two diſtinct ſituations are, *out* and *by*, and I will preſently ſhew him how that they cannot agree with his new-found Earth, where the Waters were all in one manner ſituated within the Earth,

and none at all without. But I ſhall now ſhew him from *Gen.* 1. (which theſe words have a relation to) that the words of St. *Peter* agree very well with the expoſition of our Engliſh Tranſlators, *Out of the water, and in the water*: for, *Gen.* 1. 9, 10. it is ſaid, *God gathered the waters together unto one place and made the dry land appear. And God called the dry land earth, and the gathering together of the waters called he Seas.* Here you ſee the Earth out of the Waters in one place. And I pray you let our Theoriſt tell us where the other part of the Earth was; Was it not in the Waters? for the Waters covered it. It may be ſaid alſo it was by or near the Waters, as St. *Peter* hath it: but yet more properly in the Waters. And the Author of this Epiſtle (whoever he was) muſt needs intend the ſame (if he intend aright) whether

he

he call it *in* or *by*, both muſt ſignifie the ſame thing. And therefore his cavilling at our Engliſh Tranſlation is very frivolous and captious without ground. And thus St. *Peter* and his Philoſophy, as he terms it, plainly contradicts him, and is a pregnant place uttered by Providence (if I may ſay ſo) to confute his new invention. And *Moſes* in his Philoſophy plainly contradicts him alſo. Whereby it is evident that the *Antediluvian* Earth and the preſent Earth are one and the ſame: for that had a Sea covering the Earth as this hath. Neither *Moſes*, nor St. *Peter* make any ſuch Philoſophical diſtinction, as he would prove from them, but clean contrary.

XVIII. And that this preſent Earth is as ſubject to a Deluge, as the former, is evident by that paſſage in *Gen.* 9. 8. where God promiſed to *Noah*, that

he would never deſtroy this World again by Water; and confirmed the ſame alſo by a Sign: All which had been very ſuperfluous and vain, if the preſent Earth were ſo ſhaped and faſhioned, as it could not by deſtroyed by Water. *Noah* might well have ſmiled at Gods aſſurance that it ſhould not be, when, ſaith this man, it could not be: there is not Water enough in the whole Univerſe (as he affirms) to cover it again. Wherefore, as by Gods promiſe a clear poſſibility is implied, that it may be; ſo by Gods promiſe alſo we are aſſured, that it ſhall not be. Unto this Scripture you may add that formerly mentioned, *Pſal.* 104. 9. *Thou haſt ſet a bound that they* (the Waters) *may not paſs over, and turn again to cover the Earth.* And that moſt remarkable paſſage, *Jer.* 5. 22. *Fear ye not me? ſaith the Lord: Will ye not tremble at*

my

my Preſence, which have placed the Sand for the Bound of the Sea by a perpetual Decree that it cannot paſs it; and tho the Waves thereof toſs themſelves, yet can they not prevail; tho they roar, yet can they not paſs over it? Where God ſo plainly expreſſeth a poſſibility of the Seas overflowing the Earth again; or elſe we muſt make Gods threatening very vain. And that this Command of God for the reſtraining of the Sea was not given after the Flood (tho it continued then alſo) but before the Flood, even at the very firſt Creation, appears, *Prov.* 8. 29. where it is ſaid, *God gave to the Sea his Decree, that the waters ſhould not paſs his commandment, when he appointed the foundations of the earth.* I ſhall ſpeak more of this paſſage by and by, when I come to enlarge more on this Chapter.

XIX. I have ſhewed you before how that St. *Peter* declares that both the Deluge was, and the Conflagration will be by the Word of God, not from any Natural Cauſe. But our Theoriſt will needs aſcribe all unto Natural Cauſes, and the diſpoſition which was in the Earth and Heavens for the Flood. So likewiſe he will have a diſpoſition and frame in them for the Conflagration. We ſhall be very glad to learn from our Theoriſt what that frame or diſpoſition is, wherein it conſiſts. At the Deluge he hath a rare knack of invention, the Suns ſo heating the Waters in the Bowels of the Earth, that juſt at ſuch a nick of time the Waters and Vapours from them boiled up and burſt the whole Frame of the Earth to pieces. But I would fain be ſatisfied concerning this Fiery deſtruction to come, and know how the Heavens and the Earth,

they

they both being of ſo very different conſtitutions ſhould both take Fire at once. I know Gods Word hath ſaid they ſhall, and therefore I believe it. But how this ſhall come to paſs, our curioſity deſires to know from his Philoſophy, which tells us ſo exactly how the Deluge came, and may, I hope, as exactly ſet forth the future Conflagration, and tell us the Natural Cauſes and Preparatory means to diſpoſe the Heavens and the Earth unto it: for I ſuppoſe he will ſtick to his own method of having Natural Cauſes for all things, and will not allow God the liberty to uſe any extraordinary means, tho upon ſuch an extraordinary occaſion as the Deluge or Conflagration. Nature muſt act in all theſe, and his Philoſophy muſt find out the means whereby ſhe acts, and will diſcover it unto us; and will alſo ſhew us how it comes to paſs

that in three thouſand years time and upwards ſince the Flood, we find no viſible change or diſpoſition in the Heavens or Earth to a Conflagration more now than formerly. If this be too hard a task for him to tell us of the future deſtruction of the whole World: yet, methinks, he ſhould be able to declare unto us that which is paſt, and ſhew us the Natural Cauſe of *Sodom* and *Gomorrah*'s deſtruction; how thoſe Cities came to fall on Fire, and the reſt of the World eſcape; what diſpoſition there was in that patch of ground, or in the Heavens over it, to ſend down Fire upon them.

XX. I will trouble him no more with Queſtions of this Nature at preſent. But yet I ſhall deſire leave to give him a ſhort Admonition. This way of Philoſophiſing all from Natural

tural Cauſes, I fear, will make the whole World turn Scoffers, ſuch as St. *Peter* met with: for men ſuppoſing and expecting the World to be conſumed by Natural Cauſes, as this man would have it, and ſeeing no viſible Cauſe or Alteration in the Heavens or Earth in three thouſand years ſpace, may conclude, that in three thouſand years to come there may be as little or no Change; and ſo may ask, as thoſe Scoffers did, *Where is the promiſe of his coming? for ſince the Fathers fell aſleep, all things have continued as they were from the beginning*. To conclude this matter; Let me adviſe him to truſt to Gods Word only, that aſſuredly there will be a Conflagration of the whole World, and lay aſide his curious vain and endleſs Philoſophiſing labour to find out the Natural Cauſes thereof. And thus I have taken a great deal

of

of pains more than I intended, to ſhew the little or no ground this man hath ſo much to boaſt this ſecond Epiſtle of St. *Peter*; which firſt is doubtful, and ſecondly doth ſo little prove that which he would have, tho ſo frequently made uſe of in his Theory, as if he had proved his whole deſign from thence. Having thus diſpatch'd his principal Text, on which he ſo much depends, I ſhall now briefly examin ſome other Scriptures made uſe of in his Theory.

XXI. In the ninetieth page of his firſt Book, he hath theſe words. "There remains a remarkable diſ-"courſe in the *Proverbs* of *Solomon*, "relating to the Moſaical Abyſs; and "not only to that, but to the Origin "of the Earth in general: where "Wiſdom declares her Antiquity and "Preexiſtence to all the Works of "this

" this Earth, *chap.* 8. 23. *&c. I was ſet up from everlaſting, from the beginning, 'ere the earth was. When there were no deeps, or Abyſſes, I was brought forth; when no fountains abounding with water.* Then v. 27. *When he prepared the heavens I was there; when he ſet a compaſs upon the face of the Deep*, or Abyſs. *When he eſtabliſhed the Clouds above; when he ſtrengthned the fountains of the Abyſs.* Here " is mention made of the Abyſs, and " of the Fountains of the Abyſs: " And who can queſtion but that the " Fountains of the Abyſs here are the " ſame with the Fountains of the " Abyſs which *Moſes* mentions, and " were broke open, as he tells us, " at the Deluge. Let us obſerve there- " fore what form Wiſdom gives to " this Abyſs, and conſequently to the " Moſaical: and here ſeem to be two " expreſſions that determine the form of

" it.

" it. *v.* 28. *He ſtrengthened the Foun-*
" *tains of the Abyſs*, that is, the cover
" of thoſe Fountains: for the Foun-
" tains could be ſtrengthened no other
" way, than by making a ſtrong co-
" ver or Arch over them. And that
" Arch is expreſs'd more fully and
" diſtinctly in the foregoing verſe.
" *When he prepared the Heavens I was*
" *there, when he ſet a compaſs on the*
" *Face of the Abyſs*; we render it Com-
" paſs, the word ſignifies a Circle or
" Circumference, or an Orb or Sphere.
" So there was in the beginning of
" the World a Sphere, Orb, or Arch
" ſet round about the Abyſs, according
" to the Teſtimony of Wiſdom, who
" was then preſent. Thus far our
Theoriſt. And in this laſt part he ſaith very true, that in the beginning the form of the Abyſs was in a Circle or Circumference; for it encompaſſed the Earth round about. But our

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Theoriſt would have the Earth to encompaſs the Abyſs round about, and the Abyſs included within the Earth: which is clean contrary to *Moſes*, *Gen.* 1. 9. where God ſaid, *Let the Waters under the Heavens be gathered together unto one place, and let the dry Land appear.* In which words you may obſerve two things: Firſt, that next unto the Firmament, or the Heaven, were placed the Waters: for *v.* 7. it is ſaid, *God made the Firmament and divided the Waters which were under the Firmament from the Waters which were above the Firmament*: So that the Firmament was in the middle of the Waters; Water above and Water below it. But our Theoriſt in his new World makes the Earth to divide the Waters; for all the Abyſs was encompaſſed by the Earth, clean contrary to *Moſes*. The ſecond thing I deſire you to take notice of, is, that when the Waters

thus

thus encompaſſed the Earth, God ſaid, *Let them be gathered together unto one place, and let the dry Land appear.* So that until this Command of Gods of gathering the Waters together unto one place, no dry Land appeared, but all was covered with Water. But our Theoriſt, clean contrary, orders his matters ſo, that dry Land only appeared in a perfect Arch round about the Waters, and no Water at all appeared. And thus you ſee how rarely he hath interpreted this compaſs of the Abyſs mentioned here in the *Proverbs*. His following interpretation of *v.* 28. is as rare; *He ſtrengthened the Fountains of the Abyſs.* That is, according to *Wiſdom*, he made them run with a ſtrong Current; or to abound with Water, as *Wiſdom* expreſſeth it, *v.* 24. *I was brought forth when there were no Fountains abounding with Water.* But our Theoriſt in his new Earth will have

have no Fountains at all abounding or flowing with Water, no Fountains at all; but ſaith that the Fountains could be ſtrengthened no other way, than by making a ſtrong cover or Arch over them; and that Arch was the whole Earth, which had not one Fountain in it abounding with Water. So that he makes the Fountains of the Abyſs to be only the Abyſs, without any Fountains appearing; and the ſtrengthening of the Fountains of the Deep muſt be, to make no Fountains at all of the Deep. You ſee now how little this place of the *Proverbs* is to his purpoſe, but rather quite contrary to his new Spherical Earth; where he would have neither Mountains, Hills, nor Sea: whereas in this Chapter *v.* 25. there are both Mountains and Hills plainly declared, *Wiſdom* ſaying, *Before the Mountains were ſettled, before the Hills was I brought forth.*

forth. And again *v.* 29. *when I gave to the Sea his Decree, that the Waters ſhould not paſs his Commandment: when he appointed the Foundation of the Earth.* Here you ſee Mountains, Hills and a Sea confined to its bounds at the very beginning of the World, when the Foundations of the Earth were firſt ſettled. All which is, as he ſaies, a remarkable paſſage indeed, to confute his new-found World; far from confirming it.

XXII. There is another Scripture alſo which our Theoriſt makes uſe of to prove that the Earth was above, and the Waters all contained in it, and brings for this, *Pſal.* 24. 1. *The earth is the Lords and the fulneſs thereof, the world and they that dwell therein.* v. 2. *For he hath founded it upon the ſeas, and eſtabliſhed it upon the floods.* So our Tranſlation hath it, *upon the Seas.*

But

But the Word in the Original is *Al*, which ſignifies as well *near* or *by*, as *upon*; as you will find it, *Pſal.* 1. 3. where it is ſaid of the Righteous, *he ſhall be like a tree planted by the rivers of water.* Here the ſame word, *Al*, is put for *by* or *near* the Rivers of Water, which *Pſal.* 24. is tranſlated *upon.* And thus it is interpreted by ſeveral Authors, *He hath founded it*, juxta, *by the ſeas, and eſtabliſhed it by the floods.* But perchance our Tranſlators might have regard to another thing in this expreſſion, upon the Seas: becauſe the Earth hath very great hollows and Caverns in it full of Water from the Sea; over which the Earth doth ſtand, and ſo may be ſaid to be founded upon the Seas, the Waters of the Sea paſſing under the Earth, and runing through it to the tops of the Mountains; and there ſpringing forth with great Fountains run down the Valleys,

as it is expreſt, *Pſal.* 104. 8. where it is ſaid of the Waters, *they go up by the mountains: they go down by the valleys unto the place which thou haſt founded for them.* And ſo, *Pſal.* 33. 7. 'tis ſaid, *He layeth up the depth in ſtore-houſes*: in thoſe great hollows under the Earth, from whence Fountains ariſe to water it all over. And in theſe Store-houſes alſo he reſerved Waters to overflow the whole Earth at the Deluge, when the Fountains of this great Deep were broke open, and made to run in that exceſſive manner, as together with the forty daies Rain, cauſed an univerſal Deluge.

XXIII. Another place he makes uſe of is *Pſal.* 136. 4. where *David* ſpeaking of the Wonders of God, ſaith, *To him who alone doth great Wonders: for his mercy endureth for ever. And then* v. 6. *To him that ſtretcheth out the earth above*

above the waters. This *David* recounts as a great wonder: for the Waters by their natural ſituation ſhould be above the Earth, and were ſo at the firſt Creation, the Abyſs or great deep encompaſſing the Earth round: But God gathered all the Waters together and made the dry Land appear: and in many parts of the Land there are by the Sea-Shore great Rocks and Mountains placed, which ſeem to us to ſtand much above the Sea: and therefore 'tis ſaid, *To him that ſtretcheth out the Earth above the Waters.* But for this and other Poetical expreſſions in the *Pſalms* or *Job*, or ſuch like Poetical Sacred Authors, I may ſay in general as he doth *pag.* 87. at the lower end, "That they ſeldom are ſo "determinate and diſtinct, but that "they may be interpreted more than "one way. Wherefore I deſire the Reader when he meets with ſome ſuch

expreſſions to remember what our Theoriſt himſelf confeſſeth, and to take the pains to conſult ſome other Interpreters, and then he will find the truth of what is here acknowledged. Theſe are the moſt material Scriptures he depends upon, which I have mentioned; and therefore I will now paſs to diſcourſe of his Theory more particularly.

SECTI-

SECTION II.

CONTAINS
The Narration of the Deluge.

I. GOds providential Care of, and Favour to Man is very wonderful, that he ſhould make poor man, who is not able to create or produce and give life to the meaneſt creatures, abſolute Lord over them all: and not only for his neceſſity, but for his entertainment alſo and pleaſure to diſpoſe of the life of the nobleſt and beſt of Creatures at his will and command: And beſides all this great power and authority given him in this World, hath prepared for him a life of eternal happineſs in the World to come in the preſence and full injoyment of this his great benefactor. Yet ungrateful man ſo degenerated, as ſoon to forget his maker and manifold benefits; and

at length all flesh had so corrupted his way, that the Justice of God resolved to destroy them all by an universal Deluge, saving only *Noah* and his Posterity, who had found favour with God by his more righteous Life; And from him began a new and righteous Generation: but in process of time they also degenerated as far in all sorts of wickedness. Yet God having promised unto *Noah* never to destroy mankind again by another Flood, made good his Word and chose unto himself righteous *Abraham* and his Wife, and from their Son and succeeding Generation to sever from the rest of the wicked World a peculiar People that might serve him aright four hundred years together in the Land of *Ægypt*: and when he brought them out from thence into the Land of *Canaan* with other adjacent Countries, which they were to possess

poſſeſs and multiply in, he gave them ſeveral Laws, and Ordinances very different from the reſt of the World; and *Moſes* their chief Captain and Leader, inſpired by God, wrote them all down in five Books; beginning at the very Creation of the World, and punctually declaring the manner, the time, and all other circumſtances, how and when every thing was Created, and how Man was made Lord of all. He ſets down likewiſe the ſeveral Generations of men until the Deluge; and as punctually declares how the Flood came upon the whole World, and how God preſerved *Noah* and his Sons in an Ark, the manner and form of which he exactly ſets forth; and how God commanded *Noah* to take into the ſame Ark ſome of all the ſorts of Creatures upon Earth to preſerve them from periſhing: And ſo goes on to deſcribe how the Flood

came upon all the reſt of the World, and the Waters encreaſed by degrees, till at length they lifted up the Ark from the Earth; and by the Waters ſtill encreaſing, it was born up fifteen Cubits above the tops of the higheſt Mountains; and how it decreaſed likewiſe and the Earth became habitable again: and ſo continues his relation of all the Poſterity of *Noah* till he comes to *Abraham* and his Generation; unto whom at their coming out of *Ægypt* God gave by this *Moſes* Laws and Ordinances, as I ſaid before; which was his peculiar favour to the People of *Iſrael.* As for the reſt of the World, God ſuffered all Nations to walk in their own waies. *Nevertheleſs he left not himſelf without witneſs, in that he did good and gave them Rain from Heaven and fruitful Seaſons, filling their hearts with food and gladneſs,* as it is, *Acts* 14. 16, 17. And he alſo wrote

wrote a Law in their Hearts, a Law of gratitude unto his infinite goodneſs for all theſe benefits, *That they ſhould ſeek the Lord, if happily they might feel after him and find him*, as it is, *Acts* 17. 27. And he wrote a Law likewiſe in their hearts for their demeanour and converſation one with another: *Whatſoever you would that men ſhould do unto you, even ſo do unto them.* And as their knowledge was but little, ſo God required little at their hands; only to obſerve theſe Laws written in their hearts. *And the times of this ignorance God winked at*, as it is *v.* 30. And thus both Jews and Gentiles continued until *the fulneſs of time was come that God ſent forth his Son into the World, a light to lighten the Gentiles, and to be the glory of his People* Iſrael. Then this his Eternal Son manifeſted the glory of the Father both to Jews and Gentiles, and ſent Apoſtles abroad into all the

World

World to Preach the ſame: who kept nothing back that was profitable unto them, but declared all the counſel of God, as it is, *Acts* 20. 20, and 27. Who can now doubt, but that the Son of Righteouſneſs hath ſo enlightned all the World by himſelf and his bleſſed Apoſtles, and taught us all things, not only things neceſſary to our Salvation, but all knowledge required to perfection? Certainly then no man can think that the infinite goodneſs of God, who hath thus enlightened us with all knowledge to perfection, ſhould leave his People unto this day ignorant in the firſt Principles of Religion, even the very Creation of the World, and of man with all other Creatures; of the Univerſal Deluge, and *Noah*'s preſervation in that Deluge, and ſuchlike rudiments, which our Children learn in their Minority.

II. What

II. What then ſhall we ſay to the man that after ſeveral thouſand years, now in the end of the World, ſteps forth, as a new light come into it, to ſhew us how that the whole World has been miſtaken unto this day in the true knowledg of the Creation, Deluge &c. and pretends to deliver to us a new and ſtrange interpretation of Scriptures, which neither we, nor our Fathers before us, ever heard of; and by his Philoſophy would not only confute all other Philoſophers before him, but alſo Chriſtians in their Divinity; and would make it as plain unto them as the Sun at Noonday, that they have not yet had a right underſtanding of theſe things: And tho *David* ſaith, *The heavens declare the glory of God, and the firmament ſheweth his handy-work*; he would be ſo bold as to tell *David*, that neither theſe Heavens, nor this Earth are the ſame

which

which they were at the Creation and ſo continued till the Deluge, but quite another thing: and therefore neither theſe Heavens nor this Earth can declare unto us the glory of God or his Handy-work; for this preſent Earth is a ſtrange miſhapen thing, full of broken Rocks and Mountains, Hills and Valleys, Lakes and Seas; the ruines only of a former Earth which carried a ſmooth ſpherical form, a beautiful and rich Soil delicately adorned with Fruitful Trees and pleaſant Flowers, without Seas or Lakes; and, in a word, all over a very Paradiſe: The Heavens alſo were then of a temperate Serene Air, no Storms or Tempeſts, no Scorching or Freezing Weather, but pleaſant Seaſons throughout the year, fit to breed and nouriſh all things; which now, clean contrary, is filled with boiſtrous Winds, Storms and Hurricanes, Heats and Colds,

Colds, diſtempered and infectious Airs: ſo that men are now cut off in the beginning or midſt of their daies: or if they fulfil the whole number of them, it doth not amount to half a quarter of their former longevity. This he undertakes to ſet forth to us in a Book entituled, the Theory of the Earth. Which I ſhall now examine, and paſs ſome brief Animadverſions upon it.

III. The whole Diſcourſe of this mans Theory ariſeth from the great diſſatisfaction he had in two things: the firſt was concerning the common belief we have of the Deluge, that the Earth was wholly overflowed and quite encompaſſed with ſo much Water all at once, as to extend to the tops of the higheſt Mountains, and fifteen Cubits over; ſo ſo we underſtand *Moſes*'s deſcription of it:

This

This ſeems to him a thing not intelligible, and conſequently not credible, as we ſhall ſee hereafter. The ſecond thing that troubles him is the miſhapen form of our preſent Earth, as he thinks, not becoming the Omnipotent Power of God, who Created all things, and after every Work affirmed, that it was good; which no man can ſay of this imperfect World: for it hath ſcarce any thing in it of form or order, but lies like a confuſed Maſs of Ruins. But tho the Creation was the firſt thing in order, yet in his Book he puts it in the ſecond place, and begins with the Deluge, as moſt to his purpoſe; ſhewing the impoſſibility of it, according to his Scheme of Philoſophy: for by that we are to rule our thoughts and words in all things appertaining to the Natural World, as he calls it. But the plain truth is, both theſe diffi-

difficulties are but pretended to bring in his new deviſed fancy of making another World, very different from that which *Moſes* deſcribes in the Creation: This is his beloved Darling, which he would gladly compel us to receive, by ſhewing us firſt the impoſſibility of ſuch a Deluge in this World, as now it appears: And from thence he introduces a World of his own framing, and ſhews thereby his admirable Wit and Parts, as he conceives, in its compoſure: which we ſhall ſee when we come to it. At preſent we will follow his method, and begin with the Deluge; the common opinion whereof he rejects, becauſe it is not Intelligible.

IV. He lays down this Rule, "That "in all things appertaining to this "Natural World, which conſiſt of "matter and form, we muſt not al-

"low

"low of any thing that is not agree-
"able to the ordinary courſe of nature;
"which he ſuppoſes may be conceived
"in a rational way. As for example,
"That two material bodies cannot
"penetrate the one into the other:
"this is againſt the Principles of his
"Philoſophy. And therefore we
"ought not to allow that the Bleſſed
"Virgin continued a Virgin in bring-
"ing forth our Saviour into the World.
"And that Accidents cannot ſubſiſt
"without a Subject to ſupport them:
"this alſo is unintelligible; and there-
"fore we allow not the Popiſh Tran-
"ſubſtantiation. So likewiſe we re-
"ject their Purgatory, becauſe it is
"unintelligible how the Soul ſeparat-
"ed from the Body, being a pure Spiri-
"tual Subſtance, can ſuffer by materi-
"al Fire; and ſuchlike their Tenets.
Yet we believe the firſt, that the Bleſ-
ſed Virgin continued a Virgin *in partu*,

that

that is, in bringing forth our Saviour, as well as in conceiving him, becauſe we have a ſufficient ground for this in Scripture, both in the Prophet *Iſaiah*, and in the Goſpel. *A Virgin ſhall conceive and bear a Son.* Her Virginity is jointly affirmed both of her conceiving and bearing: And therefore all the Chriſtian Church have ever affirmed it, and ſay (according to the Creed called the Apoſtle's) *born of the Virgin Mary.* But we find no compelling Scripture to make us believe the Popiſh Tenets we mentioned. If the Papiſts could ſhew us as plainly in Scripture their Tranſubſtantiation, as we can that the Virgin both conceived and bare a Son, we ſhould as readily believe the one as the other. Wherefore our Rule of Belief is the Scripture; and whatſoever is plainly declared there, we preſently ſubmit unto, whether the manner of it be

intelligible or not intelligible; whether it relate to the material World or the Spiritual World: for I know no reaſon why we ſhould make that diſtinction of Material and Spiritual, if Gods Word plainly declares it: for by reaſon we are more aſſured that Gods Word muſt be Truth, than that any material thing can be, or can not be ſo. Who doth underſtand the Union of Mans Material Body with his Spiritual part the Soul? Where the faculties of the Soul are lodged, his Underſtanding, Will, and Memory? and how they are diſtinguiſhed? How material accidents of the Body work upon the Soul and diſorder ſometimes the underſtanding, ſometimes the memory? Nay in things wholly material: How little doth man underſtand, or can give a reaſon why a dry yellow Seed of Wheat ſhould ſpring up in a green moiſt

moiſt Blade, and that grow into an Ear, and become Wheat again? Or who doth underſtand the various flowings and ebbings of the Sea? Theſe are things our very Senſes tell us are ſo: yet our Reaſon doth not at all underſtand how they came to be ſo. Shall man then, who underſtands not himſelf, nor the mean works of God, by his ſhallow weak Reaſon examine and determine the great and wonderful Works of God? God forbid.

V. But this man perchance will ſay that he hath found out an explication of Scripture in this buſineſs of the Deluge, which never was found before; and ſuch as may accord as well with *Moſes*'s relation, as that we commonly receive. To this I anſwer, If his way of interpreting the Scripture be extravagant, Romantick and ridiculous in it ſelf, not any thing be-

coming the gravity of Scripture; and alſo put a ſenſe extreamly forced, and even contrary to the words, as they have been underſtood by the whole World hitherto, we have reaſon to reject it. And now let any knowing ſerious Perſon (not light and giddy Perſons, who are pleaſed with any novelty) conſider and weigh the Arguments he brings, and the Anſwers herein contained, and then let him judg of the whole matter: wherein we will now proceed.

VI. His firſt Chapter is only by way of Introduction to bring in the reſt. And in his ſecond Chapter he endeavours to ſhew us the vaſt quantity of Water which is requiſite to make ſuch a Deluge: and, according to his computation, makes up a ſum of eight Oceans, that is, eight times as much Water as all the Seas in the World con-

contain. You muſt ſuppoſe this man a rare Hydrographer, and can tell us exactly to a fathom the depth of all the Seas in the World, not only near the ſhore, but in the main fathomleſs Ocean; nay, his skill reaches above the Heavens, and can tell you the quantity of Waters there. By what Art or Inſtrument this is computed is beſt known to himſelf, but not intelligible to any body elſe. But let us hear the reſt. He then affirms, that all the Waters upon or under the Earth, together with the Waters above the Firmament would not amount to much above one Ocean; ſo that there would be above ſix wanting to fill up the Valleys to the Mountain tops and fifteen Cubits upwards. You muſt know this man is a rare Geographer alſo, and hath taken the heighth of every Mountain, and the depth of every Valley in the whole World, and can tell you what

quantity of Water is requiſite to fill them up, and make an even Sphere with the whole Earth. And then concludes, "That 'tis not intelligible from whence "ſo great a quantity of Water ſhould "be produced, and whither it ſhould "be conveyed after the Deluge. Well, let it be unintelligible; Is it a good conſequence therefore to ſay it is Incredible? This man profeſſes to believe that God created all this whole World from nothing; not onely the Earth, but the vaſt incomprehenſible Heavens, with Sun and Moon and all the innumerable Stars; and believing this, could not doubt, but God having a mind to overflow this whole Earth, could far more eaſily find Water enough to make ſuch a Flood. And ſhould I ſay he did create Water on this occaſion, what can he ſay to confute it? Where hath God in Scripture confined himſelf from any new Creation

tion for ever? No where, as I know of: for to ſay that God reſted the ſeventh day from all his Work, certainly cannot imply that God muſt never work more, *John* 5. 17. Chriſt ſaith, *My Father worketh hitherto and I work.* We find in the Goſpel our Saviour fed five thouſand men with five loaves and two fiſhes. I may as well ſay this is unintelligible, and conſequently Incredible: yet no good Chriſtian doubts of the truth. And why then might not God multiply the Waters in that Deluge, as well as multiply the Loaves in the Goſpel? Wherefore if we ſay that the Waters in this great Deluge were multiplied, methinks a true Believer ſhould reſt ſatisfied with ſuch an anſwer: for this way of multiplication better ſatisfies an Objection of his, made *Pag.* 19. That *Moſes* ſaith, the Waters increaſed by degrees: for when our Saviour mul-

tiplied the Loaves, he did not at once create as many as would ſatisfie the five thouſand, but multiplied them by degrees, as the Diſciples diſtributed them, and when they returned they ſtill found more to diſtribute. And ſo the Waters by degrees increaſed, and decreaſed likewiſe by degrees. But, ſaith he, What became of all theſe Waters after the Deluge? Where were they diſpoſed? A ſtrange Queſtion for a Believer to ask! as if the ſame Power that multiplied could not alſo leſſen. And thus he may have eight, or eighteen Oceans, if it were requiſite, to make up his Deluge; which, ſays he, is unintelligible: yet is very intelligible to any true Believer, tho the means whereby ſo much Water was produced be unintelligible. And I would gladly know of any man what abſurdity, or what inconvenience there would be to Religion in this

this way of multiplication: I profeſs I cannot ſee why any one ſhould ſcruple at the unintelligibleneſs of this, if he believes the other of multiplying Loaves in the Goſpel. And therefore I require our Theoriſt to ſhew us ſome inconvenience or unintelligibleneſs in the one more than in the other.

VII. But he brings a Rule out of S. *Auſtin*, "That in the difficulties of "Scripture we ſhould not eaſily make "uſe of Gods Omnipotency for their "interpretation. Let it be ſo, we are not eaſily to make uſe of Gods Omnipotency. Muſt we therefore never uſe it? Are there not a hundred Miracles in Scripture, which neither St. *Auſtin* nor this man, with all his Philoſophy, can ſhew how they could be done in a Natural way? And therefore when our Reaſon cannot find out how ſuch a thing can be effected by any

any other means than by Gods Omnipotency, we aſcribe it unto that. "This, ſaith he, is to make God "march forwards and backwards, "create and annihilate, multiply and "leſſen according to our will and "pleaſure: Not ſo, but according to his own Word. When he tells us ſuch a thing was done by him, and we cannot in reaſon find out how it was done by any other means, than by Creation or Multiplication, we do not then vainly make uſe of his Omnipotency, but only to make good his own Word. And I conceive we can never fully ſatisfie our Reaſon, and anſwer every Objection that may be made in this matter of the Deluge, and in many other things contained in Scripture, without ſome ſuch way. And give me leave to ſay further, We do in this deal much more mannerly with the Deity than he does; for we

leave

leave God to his own liberty to Create or multiply, when he ſees occaſion: but this Man would bind up Gods hands and manacle them ſo, as he muſt not by any means Create anew or Multiply, be the occaſion ever ſo great, even the Deluge of the whole World. And truly this Man ſeems to me, and, I believe, to all Men elſe, a very Miracle, who allows no Miracle in the Deluge, but will needs have all done by Intelligible and Rational ways, as he calls it; but we may rather call it a fictitious and Romantick way, as we ſhall ſee by and by when we come to it.

VIII. But I think it fit at preſent to give an Anſwer to an Objection made by him, I ſhall make bold to ſay, very frivolous. "*Moſes*, ſaith he, "in the deſcription of the Deluge, a- "ſcribes it unto two expreſs Cauſes, "the

" the breaking open the Fountains of " the great Deep, and opening the " Windows of Heaven; and by these " two means the Deluge arose and o- " verflowed the World. Here you " may see *Moses* tells you the means " whereby the Deluge was effected: " *Moses* makes no mention of Creating " or Multiplying power. And what of all this? Was there therefore no extraordinary power made use of in the Deluge? *Joh.* 9. 6. It is said, *our Saviour spat on the ground, and made clay of the spittle, and anointed the eyes of the blind man with the clay, and said unto him, Go wash in the Pool of* Siloam; *he went his way therefore and washed and came seeing.* Here you see the means expressed whereby this mans eyes were opened, *viz.* by anointing his eyes with clay and washing in the Pool of *Siloam.* Were this mans eyes opened by a Rational way, or by a Miracle?

So

So likewiſe at the Pool of *Bethesda*, John 5. *an Angel went down at a certain ſeaſon into the pool and troubled the water: whoſoever then firſt after the troubling of the water ſtepped in, was made whole of whatſoever diſeaſe he had.* Here we ſee the means expreſs'd how they were cured; yet without all doubt a miraculous means, and far above the Reaſon of this Man, and beyond his Philoſophy to find out, be it ever ſo great. And ſo it is related by *Moſes* himſelf, when God cauſed the people to paſs through the Red Sea, *Exod.* 14. 21. *Moſes ſtretched out his hand over the Sea, and the Lord cauſed the Sea to go back by a ſtrong Eaſt-wind all that night and made the Sea dry Land, and the waters were divided; and the Children of Iſrael went into the middeſt of the Sea upon the dry ground, and the waters were a wall unto them on their right hand and on their left.* Here we ſee a means u-

ſed,

ſed, *Moſes* ſtretching out his hand over the Sea, *and the Sea went back by a ſtrong Eaſt-wind all night*: So that the Sea was not dried up of a ſudden, but by degrees. Now will this Man with his Philoſophy ſhew us a Rational way how this was done without any Miracle? moſt abſurd. And juſt ſo, though *Moſes* aſcribes the Deluge to a means, the breaking open the Fountains of the great Deep, and the Windows of Heaven to be opened, and the Rain to deſcend and the Fountains to run forty days and forty nights, and ſo the Flood prevailed till it overflowed the whole World; to ſay there was no Miracle at all in this is as abſurd; and eſpecially in his way of his new-found World, where were neither Seas, Rains nor Tempeſts whatſoever till the Flood, but a conſtant, calm, ſerene Air perpetually: which muſt needs cauſe them to think ſuch a Deluge

luge miraculous indeed, never having any ſuch thing as Rain before, and of a ſudden to ſee Water poured down in ſuch wonderful abundance for forty days together. If we ſhould ſee Fire deſcend from Heaven in like manner forty days together, no Man would doubt to affirm it to be a Miracle not Intelligible. And thus you ſee what wonderful unintelligible difficulties this Man hath raiſed out of his Philoſophy in this matter of the Deluge which he ſo much ſtumbles at.

IX. But becauſe he is a Man ſo deſirous that all ſhould be done in a Rational way, we will endeavour a little to make this Deluge Intelligible in his own way, and ſhew him how we may find Water enough for it in the vaſt great Deep below, which he ſays is fathomleſs, and from the vaſter Heaven above (which I may call

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Boundleſs in compariſon of the leſſer body of Earth) to overflow that little circumference, though it be taken fifteen Cubits above the higheſt Mountain, and ſo make up his eight Oceans, which he ſays is requiſite. *Gen.* 1. We find that when God created the Heavens and the Earth the Waters covered the Earth, and then God divided the Waters and placed ſome above the Firmament, and left ſome remaining under it: Where or how the Waters above the Firmament were placed the Scripture doth not mention, and therefore I acknowledg my ignorance; and I find very knowing perſons have much diſputed, whether in his Atmoſphere, or in ſome higher place: but I reſt contented in believing it, becauſe the Word of God hath ſaid it. Yet, if I may propoſe my thoughts, I conceive they might be placed in ſome upper part of the Aerial Firmament,

(and

(and not carried up above the Heavens, as ſome have fanſied) and there extended to a far wider circumference, than they were in here below, whilſt they compaſſed the Earth: for a great depth of Water here, when carried up and enlarged to that mighty extent, would make a far thinner Orb, and as clear as Cryſtal, all earthly parts being extracted; and no way hinder, but rather encreaſe the light of Sun, Moon and Stars, as we ſee glaſſes of like nature do. If this Philoſopher tell me that immediately above the Air lies the fiery Region (an ill neighbour for the Water,) I ſhall make bold to ask him how he knows that: Hath he ever been there to ſee it? As for Philoſophers talk, I think it much like Phyſicians, many gueſſes, but no certainty of any thing. But if he like not this place for the Waters, let him find out another: for I hope he

will not deny *Moſes*'s plain words, That the Waters were divided and part placed above the Firmament. If this Philoſopher ask me farther, how the Water, being a heavier body than the Air, doth there ſubſiſt and not fall down again; I ſhall ask him how the thickeſt and heavieſt Clouds ſometimes paſs away without any falling Rain, and ſometimes thin and far lighter Clouds fall down in ſhowers? How at the Prayer of *Eliah*, *it rained not on the Earth by the ſpace of three years and ſix months; and he pray'd again and the Heaven gave rain*, James 5. 17. Will this Philoſopher ſay this was done by the courſe of Nature, and ordinary means? I am ſure S. *James* aſcribes it to *Eliah*'s Prayer, which withheld the natural courſe of the Rains deſcending: for preſently when *he prayed again, the Heaven gave rain.* All Elements have no other ſtation, than

what

what God hath appointed them. We know the fire came down from above when God commanded, and burnt *Sodom* and *Gomorrha*. And we are likewiſe aſſured that, God commanding, the Waters aſcended up on high, and that the Firmament is betwixt thoſe above and thoſe below: this the Scripture declares. Wherefore the firſt Principle of my Philoſophy is, To believe the Scriptures, and that God governs all things; and that every Element keeps that ſtation which God hath appointed, until he determine otherwiſe. But if this Theoriſt be unſatisfied with this kind of diſcourſe, as not agreeing with his Principles of Nature, let him place the Waters above the Firmament where he will, it matters not to me. Yet if he allow the Scripture, he muſt join with me and grant, that God had a great reſerve of Waters in ſome Storehouſe above to

make uſe of whenſoever he pleaſed. As for the Waters under the Firmament, firſt they covered all the Earth after they were divided; then God gathered them together unto one place and made the dry land appear: *and God called the dry land Earth, and the gathering together of the Waters called he Seas.* For the reception of which Waters he had prepared a Channel (how deep, or how great a part of the Earth is filled with them, I ſuppoſe is beyond this Mans skill in Philoſophy or Hydrography to determine) yet ſo that they were not all contained in the depth of that Channel below the Earth: but part within the Channel, and part remaining yet higher than the Earth in a wonderful manner, as *David* expreſſeth it, *Pſalm* 33. 7. *He gathereth the waters of the Sea together as an heap: He layeth up the depth in ſtore-houſes.* Which ſeems to expreſs that

that which I ſaid before, That the Waters were partly above the Earth, and partly below the Earth, as in a Store-houſe. But though the Waters ſtood, as he ſaith, on an heap above, yet God ſet them *a bound that they may not paſs over, and that they turn not again to cover the Earth.* Which *Jeremiah* expreſſeth alſo *Chap.* 5. *v.* 22. *Fear ye not me? ſaith the Lord, Will ye not tremble at my Preſence? which have placed the ſand for a bound of the Sea by a perpetual Decree, that it cannot paſs it: and though the waves thereof toſs themſelves, yet can they not prevail; though they roar, yet can they not paſs over it.* This paſſage alſo of *Jeremiah* is very remarkable; Will ye not tremble at my Preſence, who have placed the Sea in that wonderful manner, as it hourly threatens you with an overwhelming deſtruction, and would certainly confound you, did not I re-

ſtrain it and keep it back by a perpetual Decree? And whereas our Philoſopher ſaith that God hath ſet Rocks, Hills and Mountains, and decreed thoſe for bounds to the Sea, I deſire him to take notice that here *Jeremiah* ſpeaks not of any ſuch bounds, but the Sand only, where the Waves roar and toſs themſelves, yet cannot paſs over it becauſe of God's Decree; He gives that as a reaſon for their reſtraint from overflowing the lower ground, and not the higheſt of the Land; above which the Sea can as eaſily paſs over, as the lower Sands, were it not kept in by Gods Decree. For, as I ſaid before, this great Abyſs did once cover the whole Earth before God gathered it together, and there ſetled it by a Decree; and might as well again cover it, were there no Decree to hinder it. Now *Davids* expreſſion and *Jeremiahs* alſo were very vain, if

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the Sea, as this Man would have it, were ſo much below the Earth, that it did not need any reſtraint from God to keep it from overflowing; and therefore let the Waves roar and toſs themſelves never ſo much, yet without any Decree of God it is impoſſible they ſhould overflow the Earth, and men need not at all tremble at Gods Preſence in that regard, but may ſleep ſecure from any danger of a Deluge. Which Blaſphemy I hope he will not preſume to ſpeak or think. And if to avoid this Blaſphemy, he ſhould ſay that Gods threatning was not in vain, becauſe by his Omnipotent Power he could take away all thoſe bounds of the Sea, Rocks, Hills and Mountains. And what then? he hath brought the ground level to ſuch a place as *Jeremiah* ſpoke of before: yet there *Jeremiah* ſaith the Waters were not able to overflow it. But he will

farther extend God's Omnipotent Power to raiſe the Waters, tho they are below the Earth and make them come like flying Rivers (ſuch as he mentions in his Deluge) and overflow the Land. Mark you now: This Man would not allow God to do the leaſt Miracle to make good the common interpretation of *Moſes*'s words; no, by no means, he muſt not alter the courſe of Nature; and therefore he hath taken ſo great pains to invent his Fraction to ſave God from doing a Miracle. But now God muſt do Miracle upon Miracle, pull down Mountains, and raiſe up the Waters and make them come flying, as I ſaid, over the Earth, if he will deſtroy theſe obſtinate *Jews*. So that the whole fabrick of his Deſign and Fraction is wholly ſpoiled: And the *Jews* being aſſured by this Philoſopher that God would not do ſuch Miracles to de-

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ſtroy them, were ſafe enough; and *Jeremiah*'s,or rather Gods threats would ſtill be in vain. And thus by avoiding one Rock, he falls upon another, and a greater. *Incidit in Scyllam.*

X. And ſo let us return to *Moſes*, who ſaith, the Waters firſt covered all the Earth, and then that God gathered them together in one place, where they might lie together as a ſwelling Mountain: for, as *David* expreſſeth it, *Pſal.* 33. 7. *He gathereth the waters together as an heap: He layeth up the depth in ſtore-houſes.* This Opinion then of the Seas being higher than the Earth, is no ſuch old and fooliſh Opinion, as he expreſſeth it: for we ſhall not take his *Ipſe dixit* for any Confutation, though ever ſo magiſterially ſpoken. And if he argues againſt this, That the Land and Sea make up one entire Globe, and therefore

fore the Sea muſt not ſwell out ſo far as to ſpoil the faſhion of it. Sure the ſwelling of high Mountains ſo far above the Valleys quite ſpoils the ſpherical form of his whole Globe, let the Seas ſwell or no. But by what doth he find us neceſſarily obliged to confeſs the Earth and Sea to be in ſuch a perfect Globe, as we may not allow the Sea to ſwell above the Earth? Perchance he will ſay all muſt run in an equal line round about the Centre. How then doth the Earth it ſelf run in ſo unequal a line, as from the higheſt Mountain to the loweſt Valley? And the Mountains, for ought I know, might have been as high again, and yet the whole Globe ſubſiſt in the ſame place that it doth. Again, If every thing muſt lie in an even line, how comes the Sea in its deepeſt Channel to lie ſo much below the Mountains, or any thing at all below

low them, the Earth being ſo much a heavier body than it; and the Earth according to its gravity ſhould lie ſo much below the Sea, and that encompaſs it round about, as it did at the firſt Creation. Wherefore his Philoſophical Suppoſitions and Reaſons ſignifie little: Gods Creation and appointment are according to his own Will and pleaſure, and every Element ſinks and riſes and keeps that ſtation he hath appointed for it. And if he comes now to confute me with his Mathematical Inſtruments, and pretends to ſhew me that the Sea is not higher than the Earth by ſtanding on the ſhore and taking a level, I ſhall not at all hearken unto him: for tho by his Inſtrument no conſiderable riſe of the Sea may be diſcerned in one ſhort view; yet in many thouſand miles a very great riſing may be diſcovered, when he comes into the

main

main Ocean: and therefore I ſhall deſire him to aſſure me that he hath walked with his Inſtrument upon the grand Sea and taken an exact level from *England* to *America*, and that in a moſt perfect abſolute calm (for the leaſt commotion of the Sea will ſpoil his meaſuring) and ſo go on into the other Ocean beyond *America*, and take the level likewiſe of that Sea. A hard task I lay upon him, but yet very neceſſary, ſeeing he goes about to confute me and Scripture too with his Mathematical Inſtrument: and therefore it is no wonder if I require him to walk upon the Sea being in a perfect Mathematical level. Nor is this riſe of the Sea a vain and uſeleſs thing, but kept up by God in this form by his perpetual Decree for the uſe and benefit of Mankind, and done by the ſame Power by which he created the whole World for the bene-

fit

fit of Men: that is, that Fountains might run from thence unto the higheſt Hills, and there ſpring forth to water the whole Earth, as *David* ſaith, *Pſalm* 104. 8. *They go up by the Mountains and down by the Valleys unto the place which thou haſt founded for them.* And *v.* 13. *He watereth the hills from his chambers: the earth is ſatisfied with the fruit of thy works.* And for this purpoſe, though the Sea lies ever ſo high in the main Ocean, yet deſcending by degrees towards the ſhores, it lies there very low, that the Rivers may exonerate themſelves into it. And from hence we may gather the meaning of *Moſes*, when for the Deluge he mentioned the breaking up the Fountains of the Great Deep, that is, the Fountains and Springs which flow from the great Deep by ſeveral paſſages contrived by God under the Earth to convey the Waters of the great

great Deep, and make the ſprings run among the higheſt Hills, as *David* ſaith, and there break out in the tops of the Mountains in ſuch flowing ſtreams, as I have been amazed to ſee it, and have ſeriouſly conſidered whether the top of the Mountain, ſometimes very ſmall above the Spring, could poſſibly contain vapours enough to engender ſo much Water as flowed from them: for a great quantity of vapours being condenſed will make but a few drops of ſolid Water. And our Theoriſt being a Man of obſervation, I doubt not but he hath concluded (as I have done) That tho the top of the Mountain had been filled with ſolid Water, it could not cauſe the Spring to run at that rate very many hours. And whereas in Autumn Springs that are raiſed by Vapours condenſed into Water, at the foot of Hills or in lower grounds,

grounds, do generally ceaſe after a dry Summer, or, at beſt, run low: theſe from the Mountains continue to flow plentifully. And from all this I conclude, that when *Moſes* ſaith the Fountains of the great Deep were broke open, he means by *the great Deep* the ſame he mentioned in *Geneſis* at the Creation, which in the ſecond Verſe he calls *the Great Deep*: And the ſame Waters being gathered together in one place, he calls them by the common name of *Seas*, v. 10. which of it ſelf might afford Water enough to cover the whole Earth; for it is evident by *Moſes* that the Waters did cover the whole Earth before God gathered them together in one place, after they were divided from the Waters above the Firmament.

XI. Now if he take into his conſideration all the Waters that were created

created at the beginning, which *Moſes* ſaith did cover the Earth; and how deep they covered it, I ſuppoſe no man will preſume to affirm, whether fifteen or fifty Cubits. And no man can think that God created abundance of Water to annihilate any part of it again preſently without any Cauſe: and therefore we may be aſſured that the ſame quantity of Water ſtill remains. This then is clear, that as theſe waters did once cover the Earth, the ſame quantity of Waters may do ſo again. Now let him take all theſe Waters, both them above the Firmament (which God certainly could as eaſily bring down as carry them up, let the place of their abode be where it will) and thoſe under the Firmament, he cannot poſſibly want Water abundantly to ſerve for a Deluge over the whole Earth. Peradventure he will ſay, as he did above;

bove; " That in this carrying the Wa-
" ters up and down, we make God to
" march backwards and forwards ac-
" cording to our will: And I an-ſwer again, as I did before, That we do not make God do any thing: but onely ſhew unto this Theoriſt (who will not allow God either to Create, or Multiply the Waters that were created, upon ſo great an occaſion, as this Deluge) how God might do it without either Multiplying or Crea-ting anew. I do it then to ſatisfie his curioſity rather than our own: for we reſt ſatisfied with God's affirm-ing that there was ſuch a Deluge, and that it was cauſed by the breaking open of the Fountains, and opening the Windows of Heaven; whether partly or wholly by thoſe means which *Moſes* ſets down, we do not poſitively affirm. And yet if we did affirm the Waters to come down from

above, and the Fountains to run below for the increaſe; and ſo likewiſe to be taken up again and the Fountains to run back for the decreaſe, it were no more than we find in Scripture to be done upon a far ſmaller occaſion. For God made that mighty body of the Sun which wheels about the Earth with ſuch incomprehenſible ſpeed, yet at the command of *Joſhuah*, that he might have the longer day to obtain a full Victory, to ſtand ſtill, *Joſh.* 10. And 2 *Kings* 20. we find by the Dial of *Ahaz*, it went back ten degrees to ſatisfie *Hezekiahs* doubt whether he ſhould recover or no, according to the words of *Iſaiah*. If on ſuch occaſions God did ſuch mighty Miracles, What wonder is it if we ſuppoſe him to do far greater Miracles upon ſo much a greater occaſion as the Deluge? If he will ſhew me how this was done with-

out

out a Miracle, I will undertake to ſhew him how the Deluge was made without a Miracle. And if God wrought a Miracle then, Why not before at the Deluge? I hope theſe Scripture-reaſons and examples, which I have brought, are far more conſiderable than his trivial experiments of a Mathematical Inſtrument or Cubical Pot, which he mentions alſo *Pag.* 13. as to tell us of ſuch a Veſſel receiving the Rain when it falls for ſeveral hours together, and how little a body of Water is found by it, and conſequently how little this would conduce towards the Deluge; I conceive it ſignifies nothing, unleſs he had been preſent at the Deluge and ſeen in what meaſure the Rains did then deſcend: for upon that occaſion, who can doubt but that the Waters were poured forth in a ſtrange and wonderful manner, the Windows of Hea-

ven being opened ſo as they will never be again to the Worlds end? Wherefore to depend ſo much upon trivial Experiments and his weak Reaſon in ſuch extraordinary, wonderful and ſupernatural things, as no man can doubt but this Deluge was, his Faith may be much damnified, though his Reaſon, or rather Fanſie, may be much delighted with inquiſitiveneſs after them: And when he hath done all, and ſpent his whole time (to ſay nothing of things more precious) in ſearching after the Cauſes of things, and wearied himſelf with buſie and toiling labour therein, he will find that to be true by experience, which weak and deluded Reaſon will not eaſily believe, *That he knows onely this one thing, that he knows nothing.* And therefore 'tis a ſtrange preſumption for vain man, who *is born as ignorant as a wild aſſes colt*, as *Job* ſaith,

ſaith, *c.* 11. *v.* 12. to take upon him to be ſo wiſe, as to examine and determine the works of God by his brutiſh Reaſon; nay more than brutiſh in compariſon of the Divine Infinite Wiſdom. Wherefore S. *Paul* with great reaſon bids us, *Col.* 2. 8. *Beware leſt any man ſpoil you through Philoſophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Chriſt.* Not that true Reaſon, or true Philoſophy can ſpoil any man, but vain and deceitful Reaſon and Philoſophy, ſuch as the tradition or experiments of the World commonly make uſe of.

XII. This pains I have taken to ſatisfie this over-inquiſitive Man in the Works of God, which he ſaith God hath given him Reaſon to employ in: but yet to be done with Reaſon and Moderation, which he doth

not. Having thus, as I humbly conceive, ſufficiently declared where the quantity of Water may be found to make up ſuch a Deluge as *Moſes* mentions, either wholly by Waters already created; or, if you pleaſe to take in the Divine Power of Multiplication (which ſure we may allow here, as well as we believe it to be done in the Goſpel-loaves) then I am ſure it is eaſie to find out Water for it. And I think no ſober man will deny in this Deluge a Miracle was wrought in the extraordinary manner of the Rains deſcending and the Fountains flowing, let this Man deny what he pleaſes, for ſome men cannot be confuted but by Club-reaſons. I deſire him to remember what he ſaith *Pag.* 297. concerning *Lucretius*. "Though his ſuppoſitions be "very precarious, and his Reaſon-"ings all along very ſlight, he will "many

" many times ſtrut and triumph, as if
" he had wreſted the Thunder out of
" *Joves* right hand; and a Mathemati-
" cian is not more confident of his De-
" monſtration, than he ſeems to be of
" the truth of his ſhallow Philoſophy:
" *Mutato nomine de te.*

XIII. We will now proceed to the manner of this Flood, how *Moſes* deſcribes the beginning, riſe and increaſe of the Waters; and likewiſe how he deſcribes the decreaſe: which I deſire you to obſerve very well, that when we come to compare it with this Mans invention and manner of it, you may ſee how ſtrangely he prevaricates from the Truth related by *Moſes*, Gen. 7. 11, &c. where he ſaith, *The ſame day that* Noah *entred into the Ark were all the fountains of the great Deep broken up, and the windows of Heaven were opened; and the rain was up-*

on the earth forty days and forty nights. And *ver.* 17. he ſaith, *The Flood was forty days upon the earth, and the waters increaſed and bare up the Ark, and it was lifted up above the earth; and the waters prevailed and were increaſed greatly upon the earth, and the Ark went upon the face of the waters; and all the high hills that were under the whole Heaven were covered, fifteen cubits upwards did the waters prevail and the Mountains were covered.* And then concludes the Chapter at *ver.* 24. *And the waters prevailed upon the earth a hundred and fifty days.* Here you ſee how the Waters ſwelled firſt to that height as to reach to the place where the Ark ſtood: and the Waters roſe more and more, till at length the Ark was lifted up above the Earth: and as the Waters prevailed and covered all the Hills and Mountains under Heaven, the Ark went upon the face of the Waters,

Waters, which continued in that manner a hundred and fifty days over the Earth. Now can any ſober, rational man underſtand theſe words of *Moſes* otherwiſe than that the Waters increaſed ſo far, as at one time they covered the whole Earth; not any particular part of it: for *Moſes* ſaith they prevailed upon the Earth in general, as he had deſcribed it before, Valleys and all Hills alſo: So that the Ark moved upon the face of theſe Waters, which thus continued many days. And thus the whole Jewiſh Church and Chriſtian Church, in a word, all Believers, have underſtood theſe words of *Moſes* in this very ſenſe. Had the words of *Moſes* been any thing obſcure, and ſome men had raiſed doubts upon them, he might have had ſome ground for his underſtanding them otherwiſe: but the words of *Moſes* being eſteemed very

very plain in themſelves, and never any doubt raiſed upon them; what other argument would this Man have to prove the ſenſe of them, unleſs he can prove all the World were ſuch Dunces before him, as they could not underſtand plain words? Yet notwithſtanding all, this Gentleman hath the ſtrange confidence to affirm, *Pag.* 80. "That without doubt it was "a great overſight in the Antients to "fanſie the Deluge like a great ſtand-"ing Pool of Water, reaching from "the bottom of the Valleys to the "top of the Mountains, every where "alike with a level and uniform "Surface. If it were ſo great an o-verſight in the Antients, Why doth not he prove that overſight? Doth he think any man takes his over-confident affirmation to be a proof? All the World hitherto underſtanding them in this ſenſe, he ſhould both have

ſhewed

ſhewed and proved particularly where-in this miſtake doth lie; and ſet down the words of *Moſes* which our Narration varies from, without wreſting or labouring to put on another ſenſe, than is evident: for certainly no man would be ſo raſh and heady, as to contradict the whole World without a full and clear Demonſtration. Yet he neither offers a Demonſtration, nor any Argument to confute this Opinion, but his over-great confidence; ſo great as not to be paralel'd in any Writer that I ever heard of.

XIV. Now let us go on to *Moſes* in the deſcription of the decreaſe of this Flood in the eighth Chapter, where he ſaith, *God made a Wind to paſs over the earth, and the Waters aſſwaged; the Fountains alſo of the Deep and the windows of Heaven were ſtopped, and the rain from Heaven was reſtrained,*

ed, and the waters returned from off the earth continually. After the end of the hundred and fifty days the waters were abated, and the Ark rested in the seventh month upon the Mountains of Ararat: *and in the first day of the tenth month were the tops of the Mountains seen.* Here you find how after the Waters had continued several months, they sunk by degrees till the Mountain tops were seen, and the Ark rested upon the Mount of *Ararat.* Is it not evident also by this place that while the Ark moved upon the face of the Waters, all the Mountains under Heaven were covered, until the first day of the tenth month, when the Mountain tops began to appear. No other part of the Mountains was then discovered, the standing Pool mentioned before covered all. And after this, *ver.* 8. it is said, *Noah sent forth a Dove from him to see if the*

waters

waters were abated from off the face of the ground; but the Dove found no reſt for the ſole of her foot, and ſhe returned unto him into the Ark, for the waters were upon the face of the whole Earth: So that this Pool continued above forty days after the tenth month began. Yet all this will not ſuffice to convince this Man of his Errour. Notwithſtanding all this particular deſcription of *Moſes* (which is ſo plain, as I do not know how he could ſpeak plainer) telling us how the Deluge was cauſed, this Man hath the confidence to make a very different relation of it. *Job* 28. God asks him a queſtion, *Where waſt thou when I laid the foundation of the earth? Declare if thou haſt underſtanding.* So I may well ſay to this Man, Where waſt thou when I brought a Deluge upon the Earth. Declare if thou haſt underſtanding. Sure this Man was not then in being,

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and therefore can diſcover no more unto us of that Deluge, but what he received from others. And I deſire to know of him, whether any of the Antients (except the fabulous Heathens) have delivered unto him any different narration from *Moſes* concerning this Deluge: the Chriſtians ſure have no other: nor had the *Jews* any other before them, who are the men moſt likely to retain ſuch a Tradition, written or unwritten: for *Abraham* had *Sem* the Son of *Noah* to inſtruct him in all things during his whole life of a hundred and ſeventy years, *Sem* dying after *Abraham* as all conclude by a juſt computation. Is it not then a ſtrange thing that this Fraction of the Earth, being the principal Cauſe given by this Man for the Deluge, and without which there could be none, as he affirms? I ſay again, Is it not very ſtrange that *Sem* ſhould

ſhould not relate ſo wonderful a matter to *Abraham*, unto whom doubtleſs he delivered the narration of the Flood with all its circumſtances? The other Sons of *Noah*, *Ham* and *Japhet*, lived alſo many years after the Flood; and it is as ſtrange that none of them ſhould mention it to their Poſterity: and ſo it might have been conveyed unto Heathens alſo: Yet no man in the World hitherto hath uttered one ſyllable of it. And therefore I think I may ſafely affirm, and he will be very well pleaſed with it, if I ſay, no Author in the World ever underſtood the Deluge, or related it in ſuch a manner, as he hath found out; and conſequently may challenge to himſelf the glory of it, if it be true; but muſt bear the ſhame alſo, if it be falſe. But if you will have patience, I will tell you in ſhort the whole ſubſtance of this Deluge, as he ſets it forth.

XV. Firſt

XV. First, he presupposes the World to have been before the Deluge of a smooth uniform surface of Earth (as I shall shew hereafter) without any Sea appearing, but all the Sea was enclosed within a compass of Earth round about it, and this Earth inhabited by all Mankind; whose wickedness grew to be so great that God resolved to destroy them all, except *Noah* and his Family, who found favour with him. And God foreseeing that the people of the World would grow so wicked as to deserve a destruction, he so fashioned this World, as at sixteen hundred years after the Creation, it should in an instant fall all to pieces of it self. And in this he admires God's great Wisdom (but 'tis his own invention) setting it forth by the comparison of an Artists making a Clock with so rare an invention,

tion, as not onely to ſtrike at every hour, but exactly at the end of a hundred hours, it would all of it ſelf fly aſunder and break; which would be far more admirable, ſaith he, than onely to make it ſo as to ſtrike at each hour. But now I pray you obſerve the rare Invention whereby this was effected. This Earth at firſt, you muſt ſuppoſe, was a very Paradiſe: but in proceſs of time the Sun with its mighty heat ſo parched and filled it with chops and chauns which deſcended very far into the Earth, and prepared it for a rupture: and ſo heated the Waters within the Earth, as it made them boil, and ſend forth ſuch violent furious vapours, that the whole body of the Earth by their ſtrugling to get forth was put into a terrible Earthquake; and at length broke out in that raging manner, as ſhattered this lower World to pieces:

which falling into that gulf of Water underneath, great bodies of Earth tumbling down at once into it, did ſo force the Waters up, as to mount even to the very Heavens, and ſo down again: And by this means the Waters being caſt up into the Air in ſeveral places one after another as the Earth tumbled down, covered the Earth part after part as he ſuppoſes, and thus made a Deluge; for ſo he would fain have it. Is not this a rare Romantick way? and far exceeds all that ever hath been written of Sir *Amadis de Gaule*, or the Knight of the Burning Peſtle.

XVI. Before I proceed farther, I ſhall make ſome Remarks upon this his rare Invention. Firſt, this whole body of the Earth, like a vaſt great Pitcher, was heating by the Sun ſixteen hundred years together; a wonderful

derful thing. One would have thought the Sun in ſix hundred years time, or a thouſand at moſt, would have tried the uttermoſt of its ſtrength, and have ſet this Pitcher a boiling. I pray you how thick was this Earth, that it could heat the Waters under it? He ſuppoſes a mile, at leaſt: and yet in the hotteſt part of the World that we can now find, do but make a Vault in the Earth twenty yards deep, we ſhall find the Earth rather cold than hot, and 'twill yield a refreſhment to any one that goes into it: And ſure our Torrid Zone is as hot, as the Temperate Regions were in his fine World. How then came his fine Earth to break into ſo many parts? For we find when fumes or vapours are in the Earth and cauſe an Earthquake by their ſtruggling mightily to get forth; as ſoon as they have made a breach in one place

to get out, the ſtruggling ceaſeth, and the Vapours come out in a Whirlwind, Hurricane, or ſome ſuch thing. And therefore had his Earth broken in ſome few places towards the Torrid Zone, where it was moſt likely to break, being thereabouts much more parched and chopt, than in other parts; methinks, thoſe vapours going forth at liberty, his great Pitcher ſhould ceaſe from it boiling fury, and the remaining body of the Earth might ſtill have continued its dainty ſpherical form: For certainly thoſe parts under the Torrid Zone and near it, would have been more chopt and made ready for a breach in the firſt ſix hundred years, than the *Northern* parts in the whole ſixteen hundred, eſpecially conſidering the Earth (as he would have it) was ſet in that poſture to the Sun, and was ſo unſufferably hot thereabouts, as no man living

living could endure it: For ſo he ſets it forth when he comes to treat of Paradiſe, and dividing the World into two Hemiſpheres by the Torrid Zone; and that men could not paſs from one to the other by reaſon of the exceſſive heat. Wherefore, as I ſaid, it muſt needs be that this part muſt break many hundred years before the *Northern* part: and the vapours got out, the ſtruggling and breaking of the Earth ſhould ceaſe. But he will ſay, The Water coming out from thence might overflow all the Earth, eſpecially there being alſo great Rains at the ſame time. To this I Anſwer, according to his own Rule in his firſt Book, *Chap.* 2. That all the Vapours in the upper Region condenſed and become ſolid Water, do not make up the hundredth part of what it was before. To this he adds another Reaſon there, an Experiment

made by a Cubical Veſſel ſet forth to receive the Rain; in four and twenty hours the Waters received do not make up an inch and an half; and then computes how much Water forty days rain would cauſe: all which he concludes would amount to very little towards the Deluge, for which he requires eight Oceans. If this were ſo little, as he would have it, he muſt have all the reſt from his Sea under the Earth. But then he comes upon us with his Romantick flying Rivers (as he expreſſeth it *pag.* 75.) which like the great Dragon in the *Apocalyps*, with their wonderful tails ſwept away a great part of Mankind: Yet the greater part, for ought I know, might ſtill remain and eſcape the Deluge: For I would ask him how far theſe flying Rivers could reach. We find when a mighty ſtone daſhes into the Water, the greateſt part of the Water

Water which is raiſed by it flies upward, though ſome may riſe obliquely on either ſide. Let us now conſider when two or three Mountains, or half a dozen, fall into his Gulf at once, they might raiſe the Water oblikely a great way on either ſide: I pray you how far? Shall I yield unto him a hundred miles, or five hundred miles? (ſure I yield a great way) yet this would come very far ſhort of the *Northern* Poles. And thus many men might have eſcaped the Deluge and been ſaved from it, as well as *Noah* with his Ark. So that this Deluge would have been but a partial Deluge over a ſmall part of the Earth (a thing which he mightily argues againſt in the firſt Book of his Theory *Chap.* 3.) for as I ſhewed before, the Earth muſt needs break in thoſe parts next the Torrid Zone ſeveral hundred years before the *Nor-*

thern. And thus the greater part of his habitable World would have eſcaped the Deluge. Again, I pray you conſider what *Moſes* ſaith of the Flood, and this Man urges alſo upon other occaſions, when it ſeems to ſerve his turn, as when he argues againſt the Creation of new Waters; for that would make a ſudden riſe of Water; againſt which he urges the words of *Moſes*, who ſaith, That the Flood increaſed by degrees, till at length it lifted up the Ark above the Earth, and carried it upon the face of the Waters; and ſo decreaſed by degrees: but now the caſe is altered, and the Waters muſt daſh up and tumble down on a ſudden. Is this increaſing by degrees forty days or forty hours? when the Water could not be four minutes in daſhing up and ſo tumbling down again. And thus he doth in ſeveral places of his Theory, now Pro, and then Con. XVII.

XVII. And now comes a thing very admirable: He endeavours to ſcrew out the ground of this Romantick Rupture from thoſe few words of *Moſes*, *The Fountains of the great Deep were broke open.* "Mark you, "ſaith he; Here *Moſes* firſt ſpeaks of "breaking open. From whence he concludes a great breach: And of what? *The Fountains of the great Deep.* And this great Deep he ſuppoſes was all included within the Earth, and had no Fountain at all iſſuing out (for he allows no Fountains in his new Earth) and therefore by Fountains you muſt conceive *Moſes* doth not mean ſuch flowing Fountains, as we have, but the breaking or cleaving the Earth aſunder, when the Water with the Vapours forced its way out. But all this fanſie of his is quite ſpoiled by himſelf, he giving

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us a Rule, and a true one, *Page* 82. "That *Moſes* relating unto us the "Deluge as an Hiſtoriographer, ought "to uſe common words, and ſuch "as may expreſs his meaning to the "people, to whom he delivered this "relation. Surely then the people, who knew no other Fountains, but ſuch as uſually we have flowing with Water, muſt needs underſtand the like unto them, and not ſuch Fractions and breaches of the Earth, as they never heard of before, nor any man ever called *Fountains.* Then he makes another Obſervation, That *Moſes* uſeth here the word *great Abyſs*, mentioned *Gen.* 1. 2. and not the common word for the *Sea.* But I ſhall ſhew him that *Moſes* doth call the ſame Abyſs *the Sea.* For *Gen.* 1. 9. thoſe Waters which covered the Earth, *ver.* 2. were gathered together into one place, and *ver.* 10. *God called thoſe*

waters

waters Seas. And ſo we find that the Fountains of the great Deep, and the Fountains of the Sea, are both one and the ſame in the firſt Chapter of *Geneſis*: and therefore we in our Earth underſtand them ſo. *Moſes* calls them *Fountains of the great Deep*, or *Fountains of the Sea*: and by Fountains of the Sea we underſtand thoſe that run from the Sea, which were broken up (whether Literally or Metaphorically, as he pleaſes) that is broken up and enlarged that they might flow in great abundance. All this proves nothing to us, nor to any man that hath not his head already filled with ſuch a vain fanſie, as the rupture of the whole Earth. But paſſing over all this, let us now conſider whether this be the Deluge that *Moſes* meant.

XVIII. He ſaith *the Flood was forty days upon the Earth and the waters increaſed*

creaſed and bare up the Ark, and it was lift up above the earth. Here we have an increaſe of the Waters forty days by the flowing of the Fountains from the great Deep and the Windows of Heaven being opened, both in the ſame day. But in his deſcription of the Flood he puts the Rain forty days before any breach of the Earth. And when the Earth brake, what became of the Ark? *Moſes* ſaith, it was born up and lift above the Earth by the Waters prevailing: but in his deſcription, the Earth muſt firſt break under the Ark, and ſo the Ark neceſſarily muſt fall along with it into the Waters which were under the Earth: And this he would have to be the ſame with lifting up above the Earth. But poor *Noah* with his Sons and Daughters found it otherwiſe, and ſurely were mightily amazed to find themſelves ſo much deceived in God's

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Promiſe, having taken ſo great pains to make an Ark to ſave them by ſwimming upon the Waters; yet were now tumbled headlong down, Ark and all into the Abyſs: A rare way of lifting up! Then another great part of the Earth falling into the Abyſs flounced the Waters up with a mighty force even unto the Heavens, and made there, as it were, a flying River, as his own words expreſs it in the end of the ſixth Chapter. And ſo one piece of the Earth after another falling down into the Abyſs, there was ſuch a commotion and tempeſt raiſed, and the Ark with it toſſed up ſo often into the air with his flying Rivers, and carryed headlong again down into the Abyſs, that the preſervation of it muſt be a far greater Miracle, than any we require in *Moſes*'s Deluge. And thus is that Chapter framed in ſo wonderful a Romantick

way,

way, as exceeds all that ever yet was written of that kind. Is it not a ſtrange thing that *Moſes* ſhould not have one word mentioning ſuch a Fraction of the earth, and ſo horrible a Tempeſt as enſued? To this he Anſwers, *Page* 70. "That it is be-
"low the dignity of Sacred Penmen,
"or the Spirit of God that directs
"them, to ſhew the Cauſes of things,
"and their manner of proceeding:
"but Providence leaves that to the
"exerciſe of our Wills and Inventi-
"ons. And truly he has exerciſed his Wit and Invention in a moſt ample manner. But though it be below the dignity of the Sacred Penmen to ſhew Cauſes upon our Enquiry, and to ſatisfie our Curioſity: Yet when they condeſcend ſo far as to expreſs the Cauſes, and manner of their proceeding, as *Moſes* here doth, ſhewing us the Cauſe from whence the

the Flood came, *viz.* the exceſſive flowing of Fountains, and the great abundance of Rains falling; and how theſe Waters prevailed by degrees upon the Earth, till at length they reached the place where the Ark was; and ſwelling yet higher, lifted the Ark above the Earth, and prevailed ſo far as to carry it upon the face of the Waters fifteen Cubits above the tops of the Mountains: and ſo on to the decreaſe. Now *Moſes* deſcribing ſo punctually the whole buſineſs of the Deluge; yet, as I ſaid before, not to have one word of this horrible Fraction (which this Man puts for the main Cauſe of the Deluge) nor of this Tempeſt; and for him to ſay 'tis below the dignity of the Sacred Penman to give a Cauſe, when they particularly relate the Cauſe, is very abſurd, and alſo quite contrary: for *Moſes* expreſly declares the Cauſe of

the

the Flood to be the running of the Fountains of the great Deep, and not the breaking of the Earth, which he could not call *Fountains*, Fountains being quite another thing. Wherefore 'tis evident this Man makes uſe of Scripture onely to give ſome credit to his Theory with inconſiderate people that mind Scripture very little. *Moſes* goes on in his deſcription of the Flood, and ſays, that all the Hills and Mountains under the whole Heaven continued covered many days, until the beginning of the tenth month, when the Waters began to decreaſe; and then decreaſing forty days by degrees the tops of the Mountains began to appear, all the other parts were covered ſtill with Water: for the tops onely appeared. But this Man would have it clean otherwiſe, The Waters did not prevail and aſcend to the tops of the Mountains (in his ſpherical Earth)

but

but the ſmooth body of the Earth fell down into the Water with ſuch a mighty force, as daſh'd the Water on a ſudden up into the Air, even to the Heavens; and the Water muſt needs fall down again on a ſudden; for nothing was there to hold it up, but down it muſt. How then did the Waters continue to cover and prevail upon the Earth a hundred and fifty days? for part after part falling into it in all places, the Water daſh'd up and fell down on a ſudden. And ſure *Moſes* would not call the daſhing of the Mountains, the covering of the Mountains. But ſuppoſe it to be ſo: I ask, Did all the whole earth fall down or no? If not all, then the parts remaining were not covered with Water, and ſo the Deluge was not univerſal: The men then that lived upon thoſe parts of the Earth might eſcape the Deluge:

But *Moſes* ſaith, the Flood deſtroyed all fleſh living, except *Noah* and his. And if the whole Earth did fall into the Water, then the whole Earth was covered all at once, by his own confeſſion, and the Deluge was univerſal in that manner as we affirm, but he denies. Now whether all the Hills in this World were made by the Flood or no, we will not queſtion: But, ſaith he, They were all made by the breaking of the Earth: there were no Mountains nor Hills in his fine World. Well, let it be ſo, they were all made by the breaking of the Earth, which he calls *the Flood*: yet when they were made, all were covered by Water, and many Cubits higher. Let this Man ask *Moſes* whence he had all this Water: for that is the Principle on which he depends for his whole Theory: which this of *Moſes* plainly confutes.

XIX.

XIX. Now the ſum of all this Diſcourſe lies here. *Moſes*, as plainly as a man can expreſs it, declares that the Waters wholly encompaſſed the Earth, all at once, to the heighth of fifteen Cubits above the higheſt Mountain. This quantity of Water, ſaith our Theoriſt, is unintelligible: I ſay, it is very Intelligible without making uſe of God's Omnipotent Power in Creating new Waters for it, or in Multiplying any before Created (though we may upon ſuch an occaſion do it) But I hope we may make uſe of all thoſe Waters which God Created the firſt day of the World. And I have plainly ſhewed how that thoſe Waters are fully ſufficient to make up that mighty Deluge, which to him is unintelligible: For the firſt day of the World God Created a deep Abyſs to encompaſs the whole Earth; and

this deep Abyſs God divided, and placed part above the Firmament, and the other part remained under the Firmament; which ſtill did encompaſs the whole Earth. Now if this Water which remained under the Firmament did once encompaſs the Earth, Why might it not again in the Deluge encompaſs the ſame Earth, overflowing all, yea and fifteen Cubits more? If he ſay the Waters were not ſo deep after they were divided: I deſire him firſt to prove that, if he can; and after he has proved it, I have yet a great reſerve of Water to make the Deluge, *viz.* the Waters which God carried up above the Firmament. I do not mean miſts and vapours in the Firmament or in the Air below, which, ſaith he, being condenſed would make up but a ſmall quantity of Water to contribute towards a Deluge; let it be ſo: I ſpeak not of ſuch vapours, but of real

real ſolid Water, part of that deep Abyſs which encompaſſed the whole Earth at firſt, and God divided and placed above the Firmament. If he ask me in what place they were ſettled, I freely confeſs I do not know: yet God's Word hath ſaid it, and I very eaſily believe it was done, tho where he placed them I will not take upon me to determine. I hope he believes it was done as well as I; and then, if he pleaſe, let him with his Philoſophy determine the place where they were ſettled. And when he informs me, I will preſently again inform him and ſhew him how there was Water ſufficient to make up this grand Deluge: And thus the buſineſs will be very intelligible which I hope may give ſatisfaction. And ſo we will end this matter of the Deluge, though there be many other extravagancies contained in his fanciful way.

SECTION III.

CONTAINS
The Fabrick of his New World.

I. I Have entertained you long enough with the wild and vain fanſie of this Man concerning the Deluge, that was but a *Præludium* to uſher in his rare Conceit of a new World, which is the Maſter-piece and very Quinteſſence of his Philoſophy: And by this he means to ſet up a new Sect of Philoſophers, ſomething like *Epicurus* and his *Atoms*, but far exceeding him; and therefore hopes that his Name will be much more famous than his, or any other Philoſophers of old, and will be a Monument *ære perennius*, more laſting than any braſs, and a Fabrick far more ſumptuous than

than the men of the old Worlds great *Babel*, which they thought ſhould have continued to future Ages: But by God the builders were ſoon diſperſed, confounding their Language and ſcattering them all the World over. And 'tis much to be feared this Man's Tower may have the like ſucceſs from God's Word confounding him: for he begins his building with a very ominous foundation, a Chaos of Confuſion; and from thence hopes to raiſe a Monument everlaſting: which doth not hang well together. But he undertakes the work very confidently, and, as he ſaith himſelf, makes a bold ſtep into his new World; a very bold ſtep indeed, for the World that *Moſes* deſcribes, *Gen.* 1. was nothing to it, that had onely one ſpot of delicious ground in it, which he called *Paradiſe*: But the World this Man hath framed is Paradiſiacal all over,

as he termeth it, a very Garden of Delight. It wants onely one thing; There is not a Mountain in all his World to carry you to (as the Devil did our Saviour) from whence you might have a large prospect of this delicious Land: for then doubtless you would fall down and worship him for his admirable contrivance of it.

II. But before we examine the Fabrick of it self, let us consider what motive put our Philosopher upon this rare contrivance, and admirable Design: why, he was much unsatisfied with the misshapen appearance of our present Earth: it was so rude and deformed a Mass, as it looked like the ruins of some goodly Structure, and a confused heap of rubbish, rather than the compleat workmanship of a Master-builder, consisting of parts so un-

unproportioned; here a Mountain, there a Valley; here vaſt broken Rocks, there ſmooth and pleaſant Plains; here great Promontories ſhooting out into the Sea, there the Sea running into the Land in ſinus's aud creeks, without any order or regularity: but lying in a confuſed manner, as happening by chance, rather than contrived with any Method or Order. Such is the outſide of it; and the inſide alſo as irregular with diſmal Vaults and Caverns, ſuch as fright a man to look into it; far from affording any pleaſure to the beholders: and therefore our Philoſopher cannot think this to be a piece of workmanſhip and perfection becoming ſuch a Maſter-builder as that great God who made the beautiful Heavens with all thoſe Stars and glorious Lights: but rather like the broken ruins of his magnificent Building.

ing. Thus he deſcribes the preſent Earth. But what if it do appear that God was the framer of ſuch a confuſed heap, as he repreſents this Earth to be? Will not then a ſtrange confuſion ſurpriſe this haſty and raſh Philoſopher for thus cenſuring the workmanſhip of God?

III. I deſire him to give me leave to ſet forth our Microcoſm, Man, in ſome ſuch deformed way, as he doth the *Megacoſm*, or great World. I might affirm him to be a moſt miſſhapen creature alſo; and his Head to be like a Jug or Bottle with the neck turned downwards, much deformed in it ſelf, one ſide all rough and hairy, the other bald, as it were, all battered and broken; a broad forehead at the top, under that two holes dented in for Eyes, then a great and hollow Trunk of a Noſe ſtanding forth, then a gaping

gaping mouth filled with bones and a lump of fleſh between them, with two flaps for lips hanging over; then a Chin, as it were a great Promontory, ſtands out beyond a ſmall dwindling neck, at the bottom whereof ſtretch forth two mighty overgrown ſhoulders, and at each ſide of them Arms as ſmall hanging down, faſtened on, as it were, with ſtrings to move up and down, and at the end of them two Hands ragged and jagged with Fingers; down his Back runs a great ridg of Bones with Ribs encompaſſing his Breaſt: next unto that a great Potbelly with hips and buttocks ſwelling out far larger than his Waſt; and all this divided into two Thighs, as if ſome wedges had been driven in to rend his Body from the twiſt downward. And his inſide as deformed as his outſide, his Breaſt and Belly all hollowed with Caverns,

and

and filled with divers diſproportioned parts of heart, liver, lungs, guts and panch, as if they had been tumbled into him in confuſed heaps; ſo that a Bears unlick'd whelp is of a far finer, ſmoother and evener ſhape. Yet we believe this misſhapen Body was framed by God himſelf, and our Philoſopher acknowledges the ſame: Yea, we are mightily taken and in love with our own form; and although the parts ſeem thus uneven and diſproportioned, we greatly commend the beauty of them altogether; and much admire the wonderful ſtructure and uſefulneſs of every part, as ſeveral Phyſitians and Anatomiſts have ſet it forth. And ſo this great body of the Earth taken all together hath a wonderful beauty and admirable ſtructure, even in thoſe parts which he ſets forth as moſt diſagreeing and deformed. The high and rocky Mountains

immediately adjoyning to the boundleſs Seas, quite of another nature, repreſent unto us the infinite Power and Majeſty of God, as he himſelf ſpeaks *Page* 39. ſaying, "The greateſt Ob-"jects of Nature are the moſt pleaſ-"ing to behold; and next to the "great Concave of the Heavens, and "thoſe boundleſs Regions where the "Stars inhabit, there is nothing that "I look upon with more pleaſure "than the wide Sea and Mountains "of the Earth: there is ſomething "Auguſt and ſtately in the Air of "of theſe things that inſpires the "mind with great thoughts and paſ-"ſions. We do naturally on ſuch oc-"caſions think upon God and his "greatneſs, *&c.* Surely he much forgot his former thoughts of the rude Earth, when he uttered theſe words: for what can be more agreeable with the goodneſs and greatneſs of God,

than

than to ſet forth this lower Earth in ſuch a form, as may lift up our minds to contemplate that Divine Omnipotent Power, which wrought theſe mighty works, ſuch as ſtrike our minds with a pleaſing aſtoniſhment? And ſurely all men who behold theſe things have the ſame delightful contemplation, as he acknowledges to have felt, when he beheld them; and yet we never looked upon them as broken ruined fractions of a former Structure, which we poor Souls never dream'd of, till his Theory gave us notice of them. And then, if we turn our Eyes from the Hills down to the pleaſant Valleys below, what variety do we there diſcern of great Plains and Fields chequered with divers colours, and adorned with ſeveral beautiful Flowers and fruitful Trees! All which we are deprived of in his ſmooth ſpherical

Earth,

Earth, where we find all to be of one even uniform ſhape, without any variety to raiſe up our minds to the contemplation of God's Greatneſs and Goodneſs, or to invite us to move a foot from our own Habitation to ſee the reſt of the World, all being but one and the ſame, a ſmooth Earth without any Sea; which gives occaſion to men of the boldeſt and nobleſt Invention that is in the World; when in a ſmall Veſſel they lanch out into a boundleſs Ocean many thouſands of miles together, ſeeking out new and unknown Countries. Really I ſhould grow an extream dull Creature to be confined to ſuch a ſmooth uniform Habitation, and ſhould deſire to be tranſplanted into this misſhapen irregular World he finds us in, where we have the variety of delightful motions and proſpects both by Sea and Land. Now if we further conſider, That

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from *Moſes* and ſeveral other Writers of Scripture, it appears that God created this World in that form and faſhion, as now it is, which this Man hath ſo boldly called Rude and Deformed; Will not he, as I ſaid before, be ſtrangely confounded at this? But I ſhall not at preſent diſorder him in the Fabrick of his new World, as he ſets it forth in his Theory.

IV. In the firſt place he tells us that all originally proceeded from a *Chaos*, and ſaith, All the Antients were of Opinion that ſuch a thing there was from whence the World did ariſe. I deſire to know whom he means by thoſe Antients, whether Heathens or Chriſtians? If Heathens, Is he then to learn from them how the World was made? Sure all Chriſtians take Moſes to be the onely true Hiſtoriographer for the Worlds Creation,

tion, and are no way concerned with the ſeveral vain opinions of Heathen Poets or Philoſophers, but thank God we have a better light to guide us than thoſe *Ignes fatui*. Yet I deſire him to tell us whether all the ancient Heathens were of this opinion: ſure not all, but very different among themſelves; and ſome ſaid the World was made of Fire, ſome of Water, ſome of Atoms, and I know not what; ſome that it was never made, but eternal: And therefore we ſhall conclude this Chaos, eſpecially in ſuch a manner as he deſcribes it, to be an Idea framed out of his own brain, and reject it as we do *Epicurus*'s Atoms. We deſire him then to declare unto us who was the framer of his Chaos; for he doth not plainly expreſs whether he thinks his Chaos was the workmanſhip of God or no, or when it had beginning. And if he ſaith that God created it,

methinks he ſhould have thought ſuch a rude confuſed Chaos far more improper and unbecoming Gods perfection, than this rude World we live in, but he finds fault with, as unbecoming the perfection of God; for God doubtleſs could as eaſily have made the Heavens and the Earth in a perfect form, as leave them to his Chaos to produce. I ſee he is ſtrangely in love with Nature, and Natural Productions, and God muſt produce only a rude fluid Maſs, and from thence Nature muſt work it out in her orderly way into delicate Heavens and Earth.

5. But where doth he find that God created this Chaos? He ſaith *Moſes* mentions it in his deſcription of the Creation. Let us then look into *Moſes*, and ſee how he relates the framing of this mighty World. *Moſes* ſaith

ſaith, *Gen.* 1. *In the beginning God created the Heavens and the Earth, and the Earth was without form and void, and darkneſs was upon the face of the Deep.* Here we find within the time of one day the Heavens, and the Earth, and the Waters above the Earth all framed. But our Philoſopher tells us of a ſtrange Chaos to be in the beginning; ſuch a one as came not to the conſiſtency of Earth in many days, or rather in many years, I know not how many: we find not a word in Scripture of any ſuch thing: Yes, ſaith he, *Moſes* doth affirm ſuch a thing in ſaying, *The earth was void and without form.* If the earth was without form, there was then an Earth the firſt day, though without form: But this Chaos was a confuſed maſs of ſeveral parts intermingled together, which came not to the conſiſtency of earth in a long time, as I ſaid before: ſo that this is wholly contrary to

Moſes's deſcription, which ſaith both Heaven and Earth were created the firſt day, firm ſolid earth; and farther tells us how that the earth, though rude the firſt day, was clothed with Graſs, Herbs, and Trees the third day: which more fully confutes his fluid intermingled maſs of all things. But let us proceed.

6. He tells us, *pag.* 53. "That by "the Chaos he underſtands the matter "of the Earth and Heavens without "Form or Order intermingled in a "fluid Maſs, wherein are the mate-"rials and ingredients of all Bodies, "Earth, Water, Fire, Air, yea, and "Oyl alſo, all confuſed and mixt "together; And of theſe were com-poſed the Earth with all its Creatures, Fiſhes, Fowls, and Beaſts. I have often heard of four Elements whereof all things are framed: but I never heard of this fifth Element of Oyl before,

fore, which in framing his Earth is the principal: for it ſeems it was compoſed mainly of that. But he ſaith, it was not Oyl, but of an Oyly ſubſtance, as Cream may be ſaid to be of an oyly or unctuous ſubſtance: and ſuch this fifth Element was, (for ſo I muſt call it, it being neither Earth, Water, Fire, nor Air) or elſe it muſt ariſe from ſomewhat elſe, as Cream doth from Milk: and ſo this muſt ariſe from one of the four principal Elements. And ſure it could not ariſe from Fire or Air; they are of too thin a ſubſtance to produce ſuch a thick, fat, and unctuous matter: And as for Water, that is too barren in it ſelf to produce ſuch a creamy ſubſtance: The Earth likewiſe is originally a dry, heavy, and cold ſubſtance, very unfit to produce it. So that I cannot find out whence it ſhould ariſe: And therefore, for ought I ſee,

it muſt be a diſtinct Element of it ſelf. But whenceſoever it did ariſe, or whatever it be, it is a main principle in his maſs, of which conſiſts the Fabrick of all his new-found Earth. So that here we have the ingredients of all ſublunary things whatſoever, all intermingled; and, for ought I find in his Theory, all above the Moon alſo: for he doth not tell us of what the Heavens, with all thoſe glorious Stars, Sun, Moon, and Planets were compoſed, or when Created; or whether Nature had a hand in the framing of them from ſome other kind of fluid Maſs. Surely theſe things were worth his mentioning: for *Moſes* in his relation of the World mentions all particularly; and how that the Earth with the great Abyſs about it was framed firſt, and ſome days after that, mentions the Creation of Sun, Moon, Stars, &c. And therefore it is a ſtrange thing

thing that this being done in the middle of the Creation, he frames his World, and takes no notice of them, when or how they had their being. But this is a myſtery we muſt be ignorant of, and paſs it over in ſilence. However, if he thought not fit to meddle with theſe things; yet methinks he might have told us ſomething more plainly of the Creatures below, how they were produced. And firſt for Fiſhes, he paſſeth them over in ſilence, as not fit to be mentioned in his black Sea under the Earth. And as for Fowls and Beaſts, he ſeems not fully reſolved whether they were produced all at one ſtroke or no, as he phraſes it, that is, all at their full growth; but ſeems rather to believe that the Earth of it ſelf ſpawned them forth in their firſt Seeds, and that in time they grew up to more ſtrength and perfection. Here he mentions not at all

all Gods command impowering the Earth to produce them; that is contrary to his courſe, who will needs have Nature alone act in all things. And truly for my part I have not faith enough to believe that his fine fat oyly Earth, ever ſo fat, was able to produce Creatures of it ſelf alone. And as far as my old head can remember, I take it to be againſt Philoſophy alſo, that vegetating power alone can produce Animals: and I ſhould wonder much to ſee a Horſe grow out of a Tree or the Earth. But let it be, his Earth produced Animals. If then the Earth naturally of it ſelf produced theſe various Creatures, methinks the ſame Earth, having the ſame principles of life in it, ſhould ſtill have gone on to produce more and more Creatures, till at length the whole Earth ſhould be covered by them. But I leave him to conſider more of this matter.

7. We

VII. We will rather hearken to *Moſes*, who plainly tells us that both the Earth and the Water produced theſe Creatures by God's ſpecial Command; and when his Command ceaſed, their production alſo ceaſed. And farther tells us, God commanded the Sea to produce all ſorts of Fiſhes, among others the great Whales: Did all theſe ſwim up and down in his Sea under the Earth, and *the great Leviathan take his paſtime therein*, as the Scripture ſaith? He had but a dark place to ſport himſelf in, nor any room to ſpout up the Water into the Air, as he hath in our Seas: Sure he rejoyced much when this Earth broke, and let the Waters go abroad to flow over it: but doubtleſs many of them were knock'd in the Head by thoſe great Mountains of ſtone falling into his Deep. Yet we will let all

this

this paſs, and be it ſo that the Fiſh were all impriſoned in his dark Sea under the Earth. But I muſt needs tell him, though he paſt this over in ſilence, this buſineſs of Fiſhes loudly and fully confutes his Sea under the Earth. But we will proceed to Fowls. We find *ver.* 20. God ſaid, *Let the waters bring forth abundantly the moving creature that hath life, and Fowl that may fly above the earth in the open Firmament of Heaven.* Were then all the ſorts of Fowl under Heaven produced by his Sea ſhut up under the Earth? Truly, I can as little believe that Water of it ſelf ſhould produce an Eagle, as the Earth a Horſe: yet we muſt believe Nature can do all things. But if Water naturally produced Fowls at the beginning of his World, why ſhould it not go on to produce to this day? I have heard indeed that there is in the Sea about

the

the coaſt of *Africk* a kind of flying Fiſhes, that are able to raiſe themſelves up a ſpirt from the Sea: but I never met with any Traveller who told us that either Sea, Lakes or Rivers produced Eagles, Swans, Kites or Ravens, or any other Fowl. The Earth, perchance he will ſay, is grown more barren ſince the Fraction: but the Waters ſure muſt be the fatter, that fat oily Earth having fallen in to enrich it: Beſides, it hath now the warmth of the Sun to help forwards its production. But he will have it otherwiſe, and we muſt ſubmit. Yet I deſire him to tell us how the Fowls being produced by his Waters under the Earth, how they got out. Certainly they could not get out till the Deluge, when the Earth brake and let them alſo fly abroad at liberty, his Earth being firmly cloſed up on every ſide, not one loop-hole to fly out at: for

he

he will not allow ſo much as a Spring in his Earth to ariſe from the Sea; and by this means they muſt needs have been drowned as ſoon as they were made, having no place to fly abroad under Heaven; no nor any ſpace of Air between the Water and his oily ſubſtance. I believe theſe things will make any ſerious man ſtumble much at his Theory: And I deſire him to conſider that men will expect to be ſatisfied in theſe great ſeeming abſurdities.

VIII. In the mean time we will proceed to examine his fluid Maſs in it ſelf, without any relation to the Animals before-mentioned; and how the parts divided themſelves and by degrees ſeparated one from another, till at length the heavier ſinking downwards and the lighter mounting upwards, it ſettled in all theſe di-

ſtinct

ſtinct bodies of Earth, Water, Oil, Air, Fire, and the Heavens above (which he never told us yet what they were made of, therefore we go no farther than Fire) And when all theſe were diſtinct, then this oily ſubſtance to ſettle, concrete and harden, and make up a new-faſhioned Earth. I deſire him to tell me how many years this was in doing. We find a Tun of new Wine having a great deal of foul and heavy lees in it mingled with the body of the Wine, requires two or three months time to ſettle in: How much time then would it require for ſuch a vaſt Veſſel as the wide circumference from the uttermoſt Circle under the Moon round about the World to the very Centre, which is many thouſand miles: I ſay for ſuch a Veſſel full of his fluid Maſs to divide it ſelf and ſettle in? I leave him to conſi-

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der the time, I am not concerned in it. But I think I may ſecurely affirm it could not ſettle in one, two, or three, or thirty months time; much leſs in one, two, or three days time; in which *Moſes* relates the Heavens and Earth with the Sea to be framed, and the Earth to be clothed with Graſs, Herbs and Trees. And therefore were there nothing elſe different in his Production from *Moſes*'s Creation, this alone would make a believing Chriſtian throw his Theory aſide, *Moſes* ſo plainly telling us, God created the Heavens and the Earth, part dry Land, which he called *Earth*, and the gathering together of the Waters he called *Seas*.

IX. But we will go on with his Maſs, which became an Earth by certain particles falling down into it that helped towards a concretion. I beſeech

beſeech him of what nature were theſe Particles that ſunk down into the Oil? If they were of an airy ſubſtance, they muſt ſtill have remained in the Air, their proper Region; If of a watry ſubſtance, they would have ſunk clean through the Oil into the Water, and not have reſted till they had come to their own Element; If of an earthy ſubſtance, they would have ſunk down below the Water; If of an oily ſubſtance, Oil added to Oil makes it never the harder, and ſo it would have remained Oil ſtill, and never congeled or concreted into an Earth. I wiſh he had told us of what nature theſe Particles were, and given a Philoſophical Reaſon how they came to ſtick in the Oil and go no farther. But put the caſe they ſunk no farther at firſt, yet methinks before they came to be a hardened Earth, they muſt needs have ſo much

weight

weight as to make them ſink down into the Waters: for we find if you ſcatter duſt upon the face of the Waters, though it lie on the top a while, yet as ſoon as it is throughly moiſtened, it will ſink down to the bottom. And thus his fine Earth had been wholly ſpoiled in the concreting, and we ſhould have had a Deluge over the Earth before there was any Earth.

X. I have yet another ſcruple, and deſire him to tell me of what nature thoſe heavy bodies of his fluid Maſs were that ſunk down below the Waters unto the Centre; If of an earthy ſubſtance, then certainly they conſtituted an Earth there, their nature inclining unto that; and ſo we have two Earths in one Maſs, one below at the Centre, another made up of Oil, and certain Particles, I know not what. And I would fain know how long

this

this Surface, which he calls *Earth*, was in congeling and hardening to make it a perfect and habitable Body: ſure no ſmall time; and yet we have very far outgone already *Moſes*'s time of three days, in which he tells us God made the Earth compleat with form and comelineſs, with Graſs, Herbs, Trees, *&c.* Yet we muſt have time to bring it into an Earth, and a longer time to harden it ſo far, as to turn it into Stone alſo: of which the ſurface of his new-found Earth ſeems to me rationally to conſiſt: for we generally find, the higher we aſcend up to the Mountain tops, the more ſtony and rocky they are; and conſequently we may well ſuppoſe the Surface was the moſt rocky of all. And yet he tells us that his *Antediluvian* Earth was of a delicate, fine, and fat ſubſtance, fit to produce any thing, even living Animals; which a man

can hardly believe that ſees the ruins of it, the higher we go, all being, as I ſaid, the more rocky and barren, unfit to produce any thing: And yet this is the ſame *Antediluvian* Earth in ſubſtance with the former, though broken and ruined, as he would have it. From whence we may conclude his fine fat Earth had no other being, but in his brain and fanſie: for the nature of it could not be ſo altered by his imaginary Flood, which was but the daſhing of Water by the fall of the Earth into it, and toſſing it up, and in an inſtant down again, there being nothing to ſupport it. And as this rockineſs in the higheſt parts proves his fine fat Earth to be but a figment: ſo do the ſeveral ſorts of Mines confirm the ſame, as Mines of Gold and Silver, Lead, Braſs, Sulphur, Alum, and ſuch like. Wherefore I deſire him to ſhew by his Philoſophical

loſophical Reaſon how his fluid Maſs, wherein all things were confuſedly mingled, and ſettled onely according to their lightneſs or gravity, the higher keeping above, the heavier ſinking down, how it came to paſs that theſe heavier bodies of Gold and Lead reſted in the ſame parts where his oily and lighter Particles ſubſiſted. · Methinks thoſe Particles which were of ſo heavy a ſubſtance ſhould have ſunk quite through the fluid matter of Oil and Water alſo, and never have ſtopt till they had gotten to the very Centre. Beſides; How came it that Particles of ſo different a nature, as Gold and Lead, Sulphur and Alum, ſhould be found in diſtinct places within the ſame body of the Earth, not far aſunder one from another; for he muſt ſtill remember that his Particles, which conſtituted his Earth, had nothing elſe to diſtinguiſh their natures,

but lightneſs and gravity. And therefore, as I ſaid before, all the heavier muſt needs haſten quickly and equally towards the Center, and could not make up ſo various bodies in the ſame parts of the Earth, as here Gold, there Sulphur, hard by Lead, near that Alum, in another place pure earth; and ſo Stone, Coal, and ſuch-like: all which are found in our preſent earth; and were undoubtedly in the *Antediluvian* earth, and could not poſſibly be ſo variouſly altered by the breaking of it, the ſubſtance being the ſame, though the former faſhion of the earth might be altered. We will yet conſider his new fine ſpherical Earth a little farther.

XI. He ſays, and that very truly, "That all fluid bodies muſt run "in a ſmooth and equal Line round "about the Center, and it is contra-

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" ry to Philoſophical Reaſon for any " fluid body to riſe up into a Hill, un- " leſs kept in by force, contrary to " its natural propenſion. Let him then tell me by Philoſophical Reaſon how this fluid, ſpherical body came into an Oblong, and ſettled in the form of an Egg, as he ſuppoſes it doth extend at each end towards the Poles; and ſo he hath made two vaſt exorbitant Mountains in his Sphere: he might better have allowed a great many little Hills, as we find in our Earth: Nay, I dare ſay the higheſt Hill in the world doth not extend above the Valley from whence it ariſeth by many degrees to that height from the Center, as his Oval Poles muſt needs ſurmount the reſt of his Sphere. And if he once allow me but two Hills to be in his Sphere, I ſhall by conſequence bring in two hundred, or two thouſand, there being no more

reaſon againſt many, than one. To this he anſwers, "That all fluid Bo-"dies do ſettle in a perfect Sphere, un-"leſs there be ſome other cauſe to "hinder it: But for our Earth he give this reaſon for its ſetling in an oblong form, *viz.* That this being one of the Planets, is preſt down by another adjoyning Planet, and ſo forced out of its own natural form, and compelled to extend it ſelf towards the Poles. We deſire to know whether this our Planet hath two other adjoyning Planets preſſing it together on both ſides, and they likewiſe others preſſing them: and if ſo, yet there is no reaſon for its ſtretching out into an oblong; for make two ſpherical Balls of Wax, or Dough, or the like, and let one preſs the other, they will both extend into a ſpherical Circumference, as Cakes do, being made round at firſt and preſt down. So that unleſs this

our

our Planet be ſurrounded quite about with other Planets, no force can make it extend into an oblong, but it will, as I ſaid, extend into an equal Circumference. And if they be ſo placed round about, then all the Planets muſt be equally oblong on their preſſing ſide: yet none of them do appear unto us in an oblong, but in a round form. And further, he himſelf acknowledges the Planets all to lie one above another; and ſo they can only preſs one another into a round Circumference, as I ſaid before. We find yet no cauſe for an oblong form. And how knows our Theoriſt of what matter the other Planets are compoſed; whether they all proceeded from ſuch fluid Maſſes as ours did, and ſetled all alike at the ſame time; and whether their outward Circumference be of Air or Fire? And if they be, then thoſe outward parts would yield

one to another, and ſtretch out very far before they came to operate upon the more ſolid body of the Earth. Many more are the difficulties which would ariſe from this his Planets preſſing one upon another: but I will not trouble my head to object any further, than only to ſhew him that this his Planets Preſſing one upon another cannot poſſibly cauſe an oblong form in this our Earth; it can only force it into a flat Circumference.

XII. But I will paſs from this to another matter in his New-found World, which he hath made void of Fountains, or any other means to water and refreſh it; and hath brought in a new invention of Rivers towards the Poles, cauſed by vapours deſcending from the ſuperiour Region, and running towards the Torrid Zone, by degrees branching themſelves out with

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ſeveral, as it were, Veins; and thus to afford moiſture to all the parts of his New Earth. I obſerve that he mentions ſeveral Pools and Lakes made by theſe Rivers, as they run Southward: for ſo he deſcribes them, and ſets them forth in a Map, *pag.* 231. I have now a great difficulty which I deſire him to reſolve me in, How theſe hollows for Lakes, and Channels for ſo great Rivers as they muſt needs be, when one River divides it ſelf as it goes into ſo many parts towards the Torrid Zone; I ſay how theſe Hollows and Channels came to be in his perfect ſpherical World? For I hope he will not deſert his own Principle, That all fluid Bodies being congeled or concreted, reſt in the ſame form as they were in before concretion. Who then made theſe Channels for the Rivers to run in, or Hollows for his Lakes to ſettle in? Truly this doth not

not ſeem to me coherent with his new form of Earth: for the vapours coming down from above upon his new Earth, ſuppoſing it to be perfect ſpherical, muſt needs either diſperſe abroad, or ſink equally in all places where they fall, and can have no deſcent to carry them any way; and thus cannot make up ſo great a body as we ſuppoſe his Rivers muſt be towards the North, where they fall. Nor will I allow any declivity from his Poles towards the Torrid Zone, having ſhewed him already, that it is impoſſible by his Principles to ſhape his Earth into an oblong form, but all muſt be ſpherical. Beſides, when Rivers run in a Channel, they never part, but meeting with ſome obſtruction of higher ground that forces them to divide: and then his Rivers dividing into ſo many ſeveral parts, plainly ſhews his Earth hath many Hilly obſtructi-

obſtructions, which force them to divide into ſeveral branches. And this buſineſs of Rivers will wholly deſtroy this new Fabrick of the Earth: for there can be no running of water, where the Earth, by reaſon of its ſpherical form, can have no Channels to receive the Rivers, nor any declivity or ſinking ground to convey them from the place they were in. If he anſwers to the buſineſs of Channels, That though there were none at the firſt framing of his new Earth; yet the falling of thoſe vapours which aroſe in the South and came flying into the North, and there deſcended, might in time work down Channels into it, and ſo make a Current for Rivers to run in. I grant a ſtrong fall of water continuing in one place, might make the earth ſink into a hole, and ſo flow over the parts adjoyning: but I cannot ſee any cauſe that ſhould make

thoſe

thoſe vapours deſcend any otherwiſe than in miſts and foggs upon the Earth: for there being no fierce winds to drive them in his temperate air, they muſt needs fall, as they riſe, univerſally and gently, ſcarce ſenſible in one place more than another; and thus falling equally upon the ſpherical ground, would water all the Earth alike, and make no Channels in it to convey them into the Southern parts, there being, as I ſaid before, no declivity to help them forward towards the South. Moreover Channels are not made, but by great falls of water, when it deſcends from much the higher ground into the lower, and with ſuch little banks of earth on each ſide keeping it in, as forceth the current to carry the earth away before it. And I pray, whither ſhould this earth be conveyed in his Spherical World?

So

So that of neceſſity the miſts, as I ſaid, falling gently upon ſuch a perfect round, muſt equally diſtend themſelves into all parts alike, and ſink into the ground, rather than make a current to get away. But ſuppoſe a Current might be made by gentle falls in a very long time; yet how ſhould all Mankind, and all Beaſts live without Water during the time of making ſo great Channels for ſuch mighty Rivers, as to convey Water enough to diſperſe it ſelf into ſeveral Veins for many thouſand miles, till they reached the *Southern* parts, and make new Channels ſtill by the way as it runs to water the whole Earth. There is much more untouched than I have handled, which I leave unto others, my old Head being wearied with following him thus far.

XIII. I ſhall conclude all with that which our Theoriſt concludes his

Preface with, *viz.* " His ſincere in-
" tention of his Theory was, To ju-
" ſtifie the Doctrines of the univerſal
" Deluge and of Paradiſe, and pro-
" tect them from the Cavils of thoſe
" that are no well-wiſhers to Sacred
" Hiſtory: and how that upon this
" account he may well expect fair
" uſage and acceptance with all that
" are well diſpoſed. And truly for
my part, could I find but the leaſt appearance of ſincere intention in him, or that he had any way cleared theſe Doctrines, I ſhould upon either account have paſs'd over in ſilence any, or all, his extravagancies. But in my poor judgment he hath neither ſhewed ſincerity of intention, nor cleared any Doctrine of Scripture: For he hath not handled the Scripture ſincerely in any one place of moment; but in ſome places flatly contradicts them, as I have ſhewed; O-

thers

thers he hath wreſted and turned from their own plain and eaſie underſtanding; obſcuring all, and forcing from them a moſt remote and difficult ſenſe, far different from the common underſtanding of all Learned and Sober Men: And talks in ſo high a ſtrain of the Key that he has brought into the World to open Mens Underſtandings for many dark and obſcure places in Scripture, making them facile and eaſie to common ſenſe, as if his Key were the very Key of *David*, applied by all unto our Saviour himſelf. And as for his explaining the Doctrines of the Univerſal Deluge and of Paradiſe, I pray you let us a little conſider each one apart.

XIV. And firſt for the Deluge. I do not know any one Doctrine of moment in the Old Teſtament that

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ſeems to me more eaſie than that of the Deluge, which *Moſes* hath deſcribed ſo exactly and plainly, as 'tis fitted for any vulgar capacity. But by our Theoriſts Interpretation it is made moſt obſcure and difficult, and ſet forth in ſuch Romantick terms, that it is ridiculous to underſtanding Men, and not intelligible to the Vulgar.

XV. As for the Doctrine of Paradiſe, I confeſs I do not know a more dark and difficult matter in all the Scripture: and I muſt needs ſay with S. *Auſtin*, it is *ab hominum cognitione remotiſſimum.* But *terreſtrem eſſe Paradiſum*, ſeems to me *certiſſimum.* There is nothing more remote from the knowledg of Men, than the particular place of *Paradiſe*: yet that there was ſuch a particular place, is evident by that particular deſcription which *Moſes* gives of it, ſpeaking of

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ſeveral Rivers that branched out from that of Paradiſe: Whereas our Theoriſt in flat contradiction to *Moſes*, makes Paradiſe to be the whole *Antediluvian* Earth, which he ſaith was Paradiſiacal all over; and would needs have *Adam* to be placed at firſt towards the *Southern* Pole, and from thence to be driven towards the *Northern*; dividing his *Antediluvian* Earth into two habitable parts by the Torrid Zone: but doth not tell us how he was conveyed through that ſcorching Region. Nor can I underſtand why he ſhould be put to ſo long a Journey, and ſo dangerous a Paſſage, when, according to him, the Earth was as much Paradiſiacal on one ſide of the Torrid Zone, as the other. And therefore concerning theſe two Doctrines of the *Deluge* and *Paradiſe*: he hath made that of the *Deluge* much more difficult; and that of *Pa-*

radiſe he hath left, if not more, yet full as unintelligible, and leſs credible, becauſe leſs agreeing with Scripture.

XVI. I could enlarge much more upon either of theſe two Subjects: but my buſineſs is not to ſay any thing of my own, but to ſhew in a ſhort and compendious way the abſurdity and audacity of this Man, who ſo confidently ſets himſelf to oppoſe the whole World, being ſo beſotted with his own vain and heatheniſh Opinions; and not reſting ſatisfied with *Moſes*'s Hiſtory of the Creation, nor with his plain and eaſie deſcription of the *Deluge*; pretending, forſooth, the Sincerity of his Intention: whereas it is in reality the Pride and Vanity he takes in his own Philoſophical Invention.

FINIS

ERRATA.

Page 16. line 3. for *First* read *Fifth*; and at the bottom insert the word *The*. p. 84. l. 1. for *pleased* r. *pleases*. p. 86. l. 13. for *Highest* r. *Highness*. p. 116. l. 11. for *it* r. *its*. p. 126. l. 13. for *Wills* r. *Wits*. p. 127. l. 20. for *Penman* r. *Pennen*. p. 136. l. 12. leave out the word *of*. p. 155. l. 20. insert the word *and* after the word *brake*.